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Biography.

BIOGRAPHICAL SKETCH OF THE REV. LEVI PARSONS,

LATE MISSIONARY TO PALESTINE.

Abridged for the Missionary Register, from a Memoir compiled by the Rev. Daniel O. Morton, of Shoreham, Vt.

LEVI PARSONS, the second son of Rev. Justin, and Mrs. Electa Parsons, was born in Goshen, Massachusetts, July 18, 1792. His childhood was not distinguished by any remarkable events. A certain loveliness of disposition, however, spread a charm over his early years. He was unusually careful not to offend or displease his parents, and they never had occasion to correct him, nor even to administer a sharp rebuke. He needed only to know their will, and it was obeyed. The same pleasantness of disposition was also manifested toward his brothers and sisters; he never had any contention with them. At school his conduct was equally praiseworthy, and it is not known that he was ever censured by an instructor.

He was greatly attached to the domestic circle; and when sent abroad to school a few miles only, he could seldom depart without weeping. This was not the effect of childish weakness; but it resulted from the strength and tenderness of his affections. That he had resolution and decision when a child, was fully manifested to his schoolfellows.

Levi was particularly a subject of prayer before his birth, and when in the cradle he was selected from the rest of the sons to be a preacher.

He had seasons of seriousness from early childhood; but as his concern for his soul did not, for a considerable time, eventuate in hopeful conversion; it became a serious question with his parents, whether they ought to give him a classical education. For though secretly dedicated to the work of the gospel ministry, they had no desire that he should engage in it with an unsanctified heart. They determined, however, to proceed, in the hope that at no very distant period, he might experience a spiritual renovation; and they were not disappointed. During a season of "refreshing from the presence of the Lord" in the winter and spring of 1808. Levi was hopefully renewed by the Divine Spirit; and in June following, he publicly professed his attachment to the Redeemer, and united with the church of Christ in Goshen.

Not unfrequently does Jehovah prepare those whom he has selected for extensive usefulness, by sore outward afflictions, or distressing inward conflicts. The latter was the fact with Mr. Parsons. He became a member of Middlebury college in August, 1810; and during a revival of religion, in that favoured institution, in the autumn of 1811, he began very seriously to question the genuineness of his piety; and

for a number of weeks almost despaired of mercy. When delivered from this cheerless bondage, his joys were very great, and the discovery which he enjoyed of the divine glory, and the way of life through a crucified Saviour, evidently gave a cast to his whole future life and character.

During his college life, Mr. Parsons was repeatedly called to mourn over the death of intimate and beloved friends. The state of his mind under these afflictions may be learned from the following Note in his Journal, written soon after the death of his cousin, Erastus Parsons.

"May 15, 1813. Sabbath morn.—Afflictions sanctified are the richest blessings. They are designed to quicken the Christian in his spiritual work, to lead the mind to the source of all consolation, to Jesus Christ, who was a 'man of sorrows and acquainted with grief.' When some earthly object is gaining an ascendancy in the mind; when the love of honour, of pleasure, of wealth, diminishes the attachment for heavenly meditations, then the path is beset with thorns, light is turned into darkness, sweetness into wormwood and gall, till the cry ascends to heaven, 'I will arise, and go to my Father, and say unto him, Father, I have sinned.' These, I would hope, will be the effects produced by the recent afflictive providence. My dear and much beloved cousin Erastus Parsons closed his mortal existence the last week. He was my friend, my counsellor, my Christian brother. Pleasant in his manners, instructive in his conversation, and devotional in religious duties, he was qualified for extensive usefulness in the gospel ministry. But his bright prospects were soon blasted, or rather *perfected* by an early departure from the world. How affectionately did he bid me

adieu, pointing to heaven for an eternal meeting. His last counsel I can never forget, 'live near to God in secret, crucify the world, be faithful to sinners.' Then, unable to say more, he breathed out a long *farewell!* This affliction, unless I am greatly deceived, has given me additional evidence of a good hope, through grace. With humble confidence I can say, I love God for his holiness, Christians as the image of Christ, the holy Scriptures because they are pure. I think I can say 'I abhor myself, and repent in dust and ashes.' If a deceived heart hath turned me aside, I pray God to take the veil from my heart, and guide me in the way everlasting. Convinced of my weakness, I desire to look to him, who is able to save to the uttermost. Thanks to God that those, who wait upon him, shall renew their strength. The humble believer, amidst his greatest dangers and temptations, may look to him as an eternal Refuge, an unfailing Portion."

In the Autumn of 1813, at the commencement of his last year in college, Mr. Parsons accepted an invitation from the people of Lewis, in the county of Essex, N. Y., to instruct a school, and aid an infant church in the devotions of the Sabbath. In Lewis, Mr. Parsons was universally esteemed and beloved. The church committed to him the entire management of their meetings. On the Sabbath he read approved sermons, and attended to the other exercises. During his residence there, the church was very small, and though there was no special revival of religion, yet his labours were highly useful. Many were induced to attend public worship, and a general religious bias was given to the state of society, which yet remains, and has been followed with the happiest consequences. It is believed that

no person ever resided in that place, who was more beloved, or more useful in an equal period of time ; and it is the general opinion of the pious, that Mr. Parsons' labours were in a high degree preparatory to a season of spiritual "refreshing," enjoyed the following summer and autumn. While engaged in teaching his school to universal satisfaction, he was scattering the seed of eternal life, which shortly sprung up and ripened into a joyful harvest.

Having finished his school, Mr. Parsons returned to college in March, 1814. Soon after this he wrote the following letter to his parents, in which, he makes the first disclosure of his desire to devote himself to the service of God in a foreign mission.

"Middlebury College, May 2, 1814.

"Dear Parents ;

"I have long desired to introduce for your consideration, a subject, which for years has agitated my mind : a subject solemn in its nature, but joyful in its consequences. I mean a *foreign mission*. Through a distrust of my own abilities, together with the delicacy of the subject, I have hitherto concealed my feelings even from my most intimate friends. And now, nothing but the idea of unbosoming myself to my beloved parents, who with the utmost solicitude have long led me by the hand in the paths of wisdom, could induce me to write. Being fully persuaded of your watchfulness and anxiety, I should be guilty of the most criminal ingratitude by a longer delay. From that blessed moment, when, as I trust, I experienced the smiles of heaven, and the joys of pardoned sin, the deplorable condition of the heathen has sensibly affected my mind. I have desired, and sometimes resolved, by the leave of Providence, to proclaim in their ears a crucified Saviour. This spring the subject has appeared more solemn than ever ; and often I am in the centre of Asia listening to the groans of the eastern world, which are wafted to heaven for deliverance. Indeed I converse more with the heathen than with my own class-mates. This great question must be decided, 'Shall I go to Asia ?' Impressed with the solemnity and importance of the undertaking, and conscious of my own weakness and insufficiency, I would with a trembling heart ask the advice of my parents.

To leave my country and my friends is comparatively a small trial, since I have committed them to the Divine protection. But when I consider the danger of proceeding without a call from heaven ; the danger of denying the faith, and of sinking under the afflictions, which accompany such an undertaking, I have trials of an almost overwhelming magnitude. I have not those qualifications, those mental endowments, which are indispensable to a missionary. I am wanting in ardent piety, Christian zeal, and almost every thing beside. When sinking into despondency, and despairing of relief, the sweet promises of Christ to his weak, yet faithful followers, give me substantial consolation. Taking all these things in consideration, what must I do ? Must I no longer indulge the thought of becoming a missionary, or a minister ? Then death (I speak with awe) would appear more desirable than life.

"Become a missionary—O blessed thought ! May I indulge it ! Labour, toil, suffer and die for souls—O the honour is too great ! 'Tis an angel's trust. Here I pause and wonder.

"Weigh against one soul, the pleasures of civilized life, the endearments of friends and relatives, the gold of Ophir, and the treasures of the east ; how unequal the balance ! the sacrifice of our little all should be disregarded, when the glory of God, and the joys of heaven are brought into view. I have already given myself away to God, I hope, without reserve. Nor do I wish to make any reserve as to my future life. Where his Spirit directs I feel bound to follow. Should infinite mercy grant me a crown of glory, how pleasing the consideration to have its sparkle with heathen souls. Nay, farther, how pleasing to labour, to toil and suffer for him, who through infinite condescension and boundless grace, endured the pains of Calvary !

"But I forbear—Desiring that God may make you, my dear parents, rich in word and doctrine, and grant you the greatest favour conferred on mortals, a seat in his kingdom ; I subscribe myself, with sentiments of respect and dutiful esteem,

"Your unworthy son,

"LEVI PARSONS."

Mr. Parsons was graduated in 1814, and in the Fall of the same year, he commenced his professional studies at the Theological Seminary in Andover. While at this institution, he made evident progress in knowledge and piety. The numerous revivals in our country about that time, and the zeal for missions

which then prevailed to a remarkable extent among the students at Andover, deeply affected his heart.

In January, 1816, he commenced an examination of the subject of missions by a course of reading, relative to the duty of Christians to send the Gospel to every creature, and after mature deliberation, decided to become a foreign missionary.

During the examination, he says, I have frequently set apart days of fasting and prayer for the direction of the Holy Spirit, and for the purpose of humbling myself before God. These seasons have been accompanied with an increasing sense of my vileness, and an ardent desire to be exclusively devoted to God. My thoughts have dwelt much upon the love of Christ, upon his tenderness and care for his people, and upon the promises of the universal reign of peace and righteousness. It is pleasant to commit my case to God, and wait upon him for direction and support. I certainly have no will of my own. In the most desolate wilderness the smiles of Jesus will comfort me, and he will protect me in the greatest danger.

As far as I can judge of my disposition, it will not prevent my undertaking a mission any more than it will prevent my entering the ministry. Still I am liable to be deceived and engage in a work, which I cannot accomplish. In the day of adversity my strength may fail, and the cause of Christ suffer an irreparable injury. Here again my hope is in God. I can only repeat the language of the Psalmist, 'cause me to know the way wherein I should walk; for I lift up my soul unto thee.'

In April, 1817, he was licensed to preach the Gospel at Salem,

Massachusetts, and was immediately appointed an agent to solicit funds for the American Board of Commissioners for Foreign Missions. His visits to the churches while in discharge of this office were very edifying. He formed a number of Heathen school societies in Vermont, and infused into many hearts a spirit of love for the Heathen, which yet lives. In September, 1817, he was ordained at Boston, to the work of a missionary. His feelings at this time are thus given, in a letter to his parents.

"Before the reception of this letter, you will learn the interesting events of last Wednesday. It was a day which I shall ever remember with peculiar pleasure, as the day of my public dedication to God and to the church. I was not sensible of the least reserve. I could subscribe with my hand to be forever the Lord's, to be sent *any where*, to do *any thing*, to suffer *any affliction*, to endure *any hardship*, to live and die a missionary. I could lay my hand on my heart and say, 'Lord send me to the ends of the earth; send me to the rough and uncivilized regions of Africa; send me to prison, to tortures, to death; if it be thy will and for the promotion of thy glory.' God has truly verified his promise that his grace should be equal to the day. And I have strong confidence that he will never leave me, never forsake me. Though my way be on the great deep, he who said to the troubled waves, 'peace, be still,' will be ever at my side. Though I linger in a prison or expire at the stake, I will fear no evil, 'for thou, Lord, art with me.'"

[To be continued.]

History of Hayti.

Continued from page 271.

Declaration of Independence.—Dessalines appointed Governor-general.

On the first day of the year 1804, soon after the evacuation of the island by the French, the generals and chiefs of the army, in the name of the people of Hayti,

signed a formal declaration of independence, and took a solemn oath to renounce France for ever, pledging themselves to each other, to their posterity, and to the universe, to die rather than submit again to her dominion. At the same time, they appointed Jean Jacques Dessalines governor-general

for life, with power to enact laws, to make peace and war, and to nominate his successor.

Negroes from the United States invited to Hayti.

One of the first acts of Dessalines was to encourage the return of negroes and mulattoes from the United States of America. In the early commotions, many wealthy planters had quitted the island and gone to the continent, taking with them a number of their slaves, whom the want of funds to support their former establishment had afterward obliged them to abandon: others had voluntarily emigrated thither at different periods, and many of both classes were now in circumstances of distress, without the means of returning to their country. Dessalines published a proclamation, offering to the captains of American vessels the sum of forty dollars for each individual native or black man of colour, whom they should convey back to Hayti. The general character of Dessalines will hardly permit this measure to be considered as the result of pure humanity. It seems to have originated in a wish to recruit his army, and to restore his exhausted male population.

Proclamation of Dessalines against the French.

Though on the evacuation of Cape François, the French inhabitants had leave and opportunity to depart with their armed countrymen, the insecurity of any attempt to remove their money and other moveable effects, determined almost all of them to remain behind. Seeing the British squadron cruising off the harbour, and knowing that whatever property they should embark would be captured and condemned as prize, they thought it better to stay, trusting to the faith and mercy of Dessalines, than to depart without the means of subsistence. Former experience of the mildness and humanity of the blacks, inspired a hope of forgiveness and good treatment, notwithstanding the remembrance of recent circumstances, which might seem to preclude all expectation of mercy from that insulted and injured people.

The astonishing forbearance of Toussaint, and of all who had served under him, encouraged a persuasion that their humanity was not to be wearied out by any provocation. All the white inhabitants who had been carried off as hostages by Christophe, on his retreat from Cape François, had returned in safety, when the peace was made with Le Clerc: and it was known that, during the whole time of their absence, they had been well treated by Toussaint

and his followers; though the French, during that period, were refusing quarter to the negroes in the field, and murdering in cold blood all whom they took prisoners. But Toussaint was now no more, and Dessalines was of a very different disposition.

Whatever were the secret intentions of this sanguinary chief, when he was promising protection and security to these unfortunate people, but few weeks elapsed before he evidently contemplated their destruction. Just after his appointment to the office of governor for life, he published a most inflammatory proclamation, stating the enormous crimes of the French, and urging his countrymen to vengeance.

"It is not enough," says he, "to have driven from our country the barbarians who for ages have stained it with blood: it is not enough to have repressed the successive factions which, by turns, sported with a phantom of liberty which France placed before their eyes. It is become necessary to ensure, by a last act of national authority, the permanent empire of liberty in the country which has given us birth. It is necessary to deprive an inhuman government which has hitherto held our minds in a state of most humiliating torpor, of every hope of enslaving us again. Those generals, who have conducted your struggles against tyranny, have not yet done. The French name still darkens our plains: every thing reminds us of the cruelties of that barbarous people. Our laws, our customs, our towns, every thing bears the impression of France.—What do I say? There still remain Frenchmen in our island. Victims for fourteen years of our own credulity and forbearance! conquered not by French armies, but by the artful eloquence of the proclamations of their agents! When shall we be tired of breathing the same air with them? What have we in common with that bloody-minded people? Their cruelties compared to our moderation—their colour to ours—the extension of seas which separate us—our avenging climate—all plainly tell us they are not our brethren; that they never will become so; and if they find an asylum among us, they will still be the instigators of troubles and divisions. Citizens, men, women, young and old, cast round your eyes on every part of this island; seek there your wives, your husbands, your brothers, your sisters—what did I say? seek your children—your children at the breast, what is become of them? Instead of those interesting victims, the affrighted eye sees only their assassins—tigers still covered with their blood, and whose frightful presence upbraids you with your insensibility, and your slowness to avenge them. Why do you delay to appease their names? Do you hope that your

remains can rest in peace by the side of your fathers, unless you shall have made tyranny to disappear? Will you descend into their tombs without having avenged them? Their bones would repulse yours. And ye, invaluable men, intrepid generals, who, insensible to private sufferings, have given new life to liberty by lavishing your blood; know, that you have done nothing unless you give to the nations a terrible, though just example, of the vengeance that ought to be exercised by a brave people who have recovered their liberty and are determined to maintain it. Let us intimidate those who would dare to attempt depriving us of it again: let us begin with the French; let them shudder at approaching our shores, if not on account of the cruelties they have committed, at least at the terrible resolution we are about to make—To devote to death whatever native of France dares to soil with his sacrilegious footsteps this land of liberty."

Cruelty of Dessalines.—Massacre of the French.

In the month of February, Dessalines issued another proclamation, but so strongly were the people, and the army in general, disposed to moderation and clemency, that all his instigations, sufficient as they seem to have excited a popular massacre, wholly failed of producing that effect.—Having for some time laboured in vain to make the people at large the instruments of his sanguinary purpose, he at length determined to accomplish it by a military execution. The various towns where any French inhabitants remained, were successively visited by him, and those unhappy people, with certain exceptions, were put to the sword, under his personal orders and inspection, by the troops whom he appointed to this horrible service.

The work of blood was perpetrated most systematically, in exact obedience to the cruel mandate of the chief. Precautions were adopted to prevent any other foreigners from being involved in the fate of the French. In Cape François, where the tragedy took place on the night of the 20th of April, lest from mistake or some other cause, any of the American merchants should be molested, a strong guard was sent in the evening to each of their houses, with orders not to suffer any individual to enter, not even one of the black generals, without the consent of the master, who was apprized of these orders that he might be under no apprehensions for his own safety. These orders were so punctually obeyed, that one of those privileged individuals who had given shelter to some Frenchmen was able to protect them to the last.

The French priests, and surgeons, and others, who during the war had manifested humanity to the negroes, were spared, to the amount of about one-tenth part of the whole number. The massacre, in other respects, was indiscriminate. Neither age nor sex was regarded. The personal security enjoyed by the Americans did not prevent them from feeling it a night of horrors. At short intervals they heard the pick-axe thundering at the door of some devoted neighbour, and soon forcing it, piercing shrieks almost immediately ensued, and these were followed by an expressive silence. The next minute the military party were heard proceeding to some other house to renew their work of death.

There was one act in this tragedy which stamps the conduct of Dessalines with the character of most flagitious perfidy, as well as cruelty. A proclamation was published in the newspaper, stating that the vengeance due to the crimes of the French had been sufficiently executed, and inviting all who had escaped the massacre to appear on the parade and receive tickets of protection, after which, it was declared, they might depend on perfect security. As the massacre had been expected, many hundreds had contrived to secrete themselves; most of whom now came forth from their hiding-places, and appeared on the parade. But instead of receiving the promised tickets of protection, they were instantly led away to the place of execution and shot. The rivulet which runs through the town of Cape François was literally red with their blood.

The vindictive measures of the chief were far from being generally applauded, even by his brethren in arms. The disapprobation of Christophe was well known, though a regard to his own safety restrained him from any open opposition. Telemaque, and another officer, expressed their horror at such scenes, and were punished by being compelled to hang, with their own hands, two Frenchmen then in the fort. The military execution, with all its enormity, must be imputed to Dessalines alone. In an address "to the inhabitants of Hayti," with the publication of which he concluded the month of April, he ostentatiously claimed the procedure as his own, gloried in his superiority to the vulgar feelings which would have opposed such severity, and evidently laboured to reconcile his followers to his sanguinary conduct by insisting upon its justice and necessity; at the same time affecting to contrast his system with that of the mild and humane Toussaint, charging him with a want of firmness at least, if not of faithfulness, and warning his own successors against following the same conciliatory plan.

Dessalines invades the Spanish part of the Island—but without success.

A small detachment of French troops still retained possession of the city of St. Domingo; and the Spanish inhabitants of the eastern part of the island, who, on the evacuation of Cape François, had acknowledged the new government, had since, under the influence of their priests, withdrawn their promised obedience, and espoused the cause of the French. The first objects which engaged the attention of Dessalines, after the massacre in the month of April, were the subjugation of the Spaniards, and the expulsion of the French from the last of their strong holds. He determined also on proceeding all round the coast, to examine every station, and enforce, where it should be necessary, all the regulations he had established.

On the 14th of May, Dessalines set out from Cape François, by the way of the Mole, Port Paix, and Gonaïves, employing himself at the different places in repairing the injuries of war, and settling every thing that required his interference and authority. After going through the western and southern provinces, he proceeded on his march to the Spanish part of the island, with a confidence of success which no circumstances warranted his entertaining. His recent cruelty, notwithstanding the attempt in his proclamation to prevent its being turned to his prejudice with these Spaniards, could not but have inspired them with horror; and they were not, like Europeans, inferior from the influence of the climate. They were chiefly descendants of negroes, or a mixture of the African race, and their numbers, according to the best accounts, at the time of Toussaint's conquest of their country, were above a hundred thousand free persons, and about fifteen thousand slaves. The species of slavery there was so mild that the subjects of it were generally and strongly attached to their masters; and both masters and slaves inherited a national prejudice against all the inhabitants of the other part of the island.

Dessalines laid siege to the city of St. Domingo, which appears to have made a more vigorous resistance than he anticipated. He would probably have persevered in the attempt, but the arrival of a French squadron with a reinforcement of troops leaving him little hope of a speedy conquest, he raised the siege, and marched back again without having accomplished either of the objects of his expedition.

Dessalines takes the title of Emperor.

The return of Dessalines from his expe-

dition to the Spanish part of the island was soon followed by his exchange of the title of governor for that of emperor; and on the 8th of October, he was crowned with great pomp. The imperial dignity, and its investment in the person of Dessalines, were further recognised and confirmed by a new constitution for the island, which was promulgated on the 8th of May, in the following year.

Outline of the Constitution.

The preamble of this constitution, which purported to have been framed by twenty-three men, who professed to have been legally appointed by the people as their representatives, decreed the erection of the empire of Hayti into a free, sovereign, and independent state; the abolition of slavery for ever; the equality of ranks; the equal operation of laws; the inviolability of property; the loss of citizenship by emigration, and the suspension of it by bankruptcy; the exclusion of all white men, of whatever nation, from acquiring property of any kind, excepting only such whites as had been naturalized, and their children.

The empire of Hayti, one and indivisible, was divided into six military divisions, with a general over each, who was to be independent of the others, and to correspond with the head of the government. The government was vested in a first magistrate, to be called Emperor and Commander-in-Chief of the Army: and JEAN JACQUES DESSALINES, "the avenger and deliverer of his fellow-citizens," was appointed to this office. "The title of Majesty" was conferred upon him, as well as upon "his august spouse, the Empress." Their persons were declared inviolable, and the crown elective; but the emperor was empowered to nominate his successor, for whom a suitable provision was to be made. An annual income was to be assigned to the empress for life; and "to the children acknowledged by his majesty:" and his sons were to pass successively from rank to rank in the army. The emperor was to make, seal, and promulgate the laws; to appoint and remove at his pleasure all public functionaries; to direct the receipt and expenditure of the state, together with the coinage; to make peace or war; to form treaties; to distribute, at pleasure, the armed force; and to have the sole power of absolving criminals, or commuting their punishment. The generals of division and brigade were to compose the council of state.

No predominant religion was admitted. Freedom of worship was tolerated. The state was not to provide for the maintenance of any religious institution.

Condition of the people, agriculture, population, &c.

The condition and treatment of the cultivators were the same as under the system of Toussaint. They worked for wages, which were fixed at one-fourth the produce. Provisions of all kinds were abundant. There were no whips, not even for punishment. Idleness was treated as a crime, but was only punished by confinement. They worked in general very regularly and contentedly, about two-thirds as much as in the days of slavery. It was expected that they should work on the estates to which they had been formerly attached; but if they had any plausible reason for changing, the commissary, or commanding officer of the district, gave them leave. Most of the estates were in the hands of the government, as confiscated, but were let at an annual rent.

The sugar plantations having been mostly destroyed, and the necessary works and buildings for its manufacture not having been rebuilt, very little sugar was made. The chief produce was coffee: the crop of 1805 exceeded thirty millions of pounds, which would load about fifty ordinary ships. There was also in the island a considerable quantity of mahogany and other valuable timber.

In a census, taken in 1805, of the inhabitants of the part of the island under the government of Dessalines, the returns were about 380,000; of these the adult males constituted a very small proportion. The slaughter had fallen chiefly upon them. The majority of cultivators were women. Marriage, solemnized according to the rites of the Roman church, was almost universal, and its duties were in general well observed.

There was a sufficient number of priests, not only from the French clergy who remained and were spared in the massacre, but from a considerable supply of Spanish ecclesiastics, who had been brought, or induced to migrate, from the other divisions of the island, to render the celebration of religion very general. On all public days, as well as Sundays, prayers or mass began and ended the solemnities of the day. Whether from policy or any better motive, Dessalines protected the clergy, and paid a decorous attention to the exterior forms of the church. All children were brought to the font; and such religion as popery amounts to was an object of public and general interest.

Considerable attention was paid to the subject of education. Schools were established in almost every district. Seeing the ascendancy of those who had been educated, the negroes were exceedingly anxious for the instruction of their children; and

the young Haytians were very generally taught to read and write.

Plan of defence against invasion.

The plan for defending their liberty and lives in the event of another invasion, had been deliberately settled by Dessalines and the other chiefs, and the requisite preparations were made for carrying it into execution. On the first appearance of an invading force, the towns which were all on the coast were to be destroyed, and the negro army to retreat to forts built in very strong positions in the interior of the country. The positions they had chosen were well selected, and strongly fortified. The artillery of the Cape, which consisted chiefly of brass cannon, and was in great abundance, had been removed to these hill forts, where great magazines of ammunition were also collected. The sides of the hills, and ravines connecting them, were all cleared, and planted with bananas, plantains, yams, and other native provisions, which flourished so much, and were so quickly reproduced, that they calculated on the garrison's being subsisted without foraging beyond the reach of their guns. Many of the hills were of a conical form, with an agreeable ascent, on the summit of which the forts were constructed, so as to sweep the sides to the utmost range of cannon-shot, and as they believed, to make it impossible for an enemy to cut off their communication with these native magazines. These positions were also well supplied with water.

Character and Death of Dessalines.

Dessalines, at the time of the insurrection in 1791, was slave to a negro, who lived to see him become his sovereign. He was short in stature, but strongly made; of great activity and undaunted courage. His military talents were thought superior to those of Toussaint; but in general capacity he was very inferior to that ill-fated chief. He commanded great respect, but it was chiefly by the terror he inspired. He could not read, but he employed a reader, and used to sit in a most attentive attitude to hear the papers that were read to him. He was distinguished by some strange caprices, evidently the effect of personal vanity. He was fond of embroidery and other ornaments, and dressed often with much magnificence, at least according to his own taste: yet sometimes he would exhibit himself publicly in the meanest clothes he could find. But what was still more singular and ridiculous, he had a great ambition to become an accomplished dancer, and actually carried about with him a dancing-master in his suite, to give him lessons at

leisure hours. Nor was it possible to pay him a more acceptable compliment than to tell him that he danced well, though, different from the negroes in general, he was very awkward at that exercise.

He had daughters by a former wife, but no son. His last wife had been the favourite mistress of a rich planter, at whose expense she had been well educated. She was one of the most handsome and accomplished negroes in the West Indies; her disposition was highly amiable, and she used her utmost endeavours to soften the natural ferocity of her husband, though unhappily with little success.

His cruelties were not confined to the whites. Suspicions and jealousies consti-

tuted a sufficient inducement to him to deprive of life many of his own subjects and officers, without even the formality of a trial: and every attempt thus to terminate danger and suspicion, tending, in the natural order of things, only to increase them, his conduct was at length distinguished by all the caprices and atrocities of tyranny. These crimes inevitably suggested projects for their counteraction. He was conspired against by his army, and arrested most unexpectedly at the head-quarters, on the 17th of October, 1806, when, in struggling to escape, he received a blow which terminated his tyranny and his life.

(To be continued.)

Anniversaries lately held in London.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Annual Meeting of this Society was held in Free-Masons' Hall, on Friday, May 6th; Sir Thomas Baring, Bart., in the chair. Several Jewish Children, of both sexes, who are under instruction in the Society's school were arranged in front of the platform, and introduced to the meeting by the Rev. Basil Woodd. Accompanied by the organ, they lifted up their infant voices, and sang with inimitable sweetness and effect, in the Hebrew language, the anthem, beginning, "Unto us a child is born; unto us a son is given;" after which they retired, and the business of the meeting commenced. The Report was read by the Rev. Mr. Hawtrey. It stated, that an increased interest in regard to Christianity had of late been excited among the Jews; and that the prospects of the Society are more cheering than they formerly were. A Jewish Rabbi, of some eminence, in this country, has lately been convinced of the Messiahship of Jesus Christ; and having made a distinct avowal of his faith in the incarnate Son of God, he has "suffered the loss of all things" among his unbelieving brethren. He is at present engaged in a course of Christian reading and instruction, preparatory to his admission into the Christian Church by baptism. Six Missionary Students have recently been admitted into this Society's Seminary, one of whom is a converted Jew; and an equal number of men, having passed through their regular course of preparatory study, have gone to their scenes of active labour. Twenty-five Missionaries are employed in the service of the Society. Fears were enter-

tained lest the Turkish Firman, and the Circular Letter of the Pope, would have prevented the circulation of the Scriptures in the Holy Land; but the reverse of this has happily proved to be the fact. An increased attention to the Word of God has been excited. The Report adverted in strong terms to the doctrine of divine influence, and concluded by a powerful and urgent call upon Christians to be instant in fervent and united prayer, that God would pour upon both Jews and Gentiles the Holy Spirit, in order to their conversion to pure Christianity.

Among other resolutions passed at this interesting meeting were the following:—

"That the feelings manifested by the Jews, wherever access has been obtained to them, together with the sympathy manifested towards them by Christians, when considered in reference to what the Scriptures describe as preceding their national conversion, afford pleasing indications of the Society's proceedings being in strict accordance with the designs of Providence towards this wonderful people.

"That this meeting views the opening of asylums on the Continent, and in America, for the employment and support of converted Israelites, as an indication that the necessity of such a provision is beginning to be felt; and as an additional proof, therefore, that a disposition favourable to Christianity has been extensively excited among the Jewish nation."

A short abstract of the Speech of Professor Tholuck, of Berlin, we have no doubt, will be interesting to our readers:—

The whole of the Meeting might not be aware, that the Jews in Berlin had divided themselves into two sects; the Old and the

New Synagogue. The old Synagogue consists of those who adhere to the ancient ceremonies of their church ; but the members of the New Synagogue have abandoned all the Rabbinical superstitions ; and feeling in their hearts a void, which the external worship of their fathers did not supply, they have substituted a spiritual for a ritual worship and have evidenced a very decided leaning towards Christianity. With regard to individual conversions, the Professor said, that no less than thirty applications had been made to him, during the last year, for the baptism of Jews. Many other ministers in Berlin had received more ; so that he might venture to say, not fewer than 100 had, in that city, applied for Christian baptism within the last twelve months. There were some Jewish proselytes, studying divinity in the university of Berlin, who had become really converted. The obloquy to which they became subject from their brethren the Jews, was well known ; and yet they had not received any temporal support from the society. There could, therefore, be no suspicion of their having embraced Christianity from any sinister motives. One of these had left the University last year, and was now the principal of a seminary for the education of Christian Schoolmasters ; to the authorized inspectors of which, he had given the highest satisfaction. Another who had studied Medicine, Mathematics, and Philology, as soon as he became converted to Christianity abandoned all his other studies for that of divinity ; convinced that, in comparison of this, no other science was worthy of his attention. An offer had since been made him of entering the church, and another of superintending the education of some Christian schoolmasters ; but, regardless of the emoluments of both, and extremely diffident of his own abilities, he preferred to accept the office of a teacher of the deaf and dumb ; inculcating on those of his own nation the truths of Christianity, as opportunity brought them before him. Two other Jewish students in philology had recently applied to the Professor for Christian instruction. One of them had been powerfully influenced by the Spirit of God. After he had attended, for a short time, the instructions of the Professor, his heart was so filled with the love of Christ, that he could not suppress his feelings, but was continually praising and blessing God. He had the instruction of twenty young Jews in classical literature ; and he made it a custom, when the classical lecture was finished, to expound to them the word of God ; showing by the Scriptures that Jesus is the Christ. The Professor could have mentioned numerous other instances, but these would probably suffice.

The receipts of this Society, during the

last year, amount to 13,715*l.* 2*s.* 1*d.* ; exceeding those of the former year by 1289*l.* 1*s.* 5*d.*

CHURCH MISSIONARY SOCIETY.

The Annual meeting of this Society was held on Tuesday, May 3d, at Freemasons' Hall ; Admiral Lord Gambier, the President of the Society, in the Chair. The Report which was drawn up with ability, was read by the Rev. Messrs. Bickersteth and Bartlett, Secretaries to the Institution. It was stated in the Report, that during the last year sixty individuals had offered themselves for Missionary service, sixteen of whom had been accepted ;—that a seminary for the instruction of young men, designed for Missionaries, had been opened at Islington, on the 1st of January, under very encouraging circumstances ; and that Professor Lee, of Cambridge, had undertaken to superintend their studies in the Oriental languages. The number of students at present is 21.

Under the head of West Africa, the Report stated that the arrangement with Government for a more effectual supply of clergymen for Sierra Leone had been completed, and that the whole expense would now devolve on the Society ; that it was highly important to maintain the ground already gained ; and that a considerable falling off in the schools, congregations, and communicants, had taken place for want of more teachers and ministers ;—that, notwithstanding, this mission presented most encouraging circumstances, and the faith and devotion both of the missionaries and native teachers and converts were most consolatory. "Tell them," said a native, referring to the Committee, "not to vex themselves because people die in this country, but send out more missionaries, as more men are sent out to fight the king's enemies when soldiers die." The Society are about to send forth five Lutheran clergymen to the Mediterranean, to proceed after a short time, to Jerusalem, in hopes of penetrating into Abyssinia—Most encouraging accounts have been received from India, of the female schools at Calcutta, and of the Society's schools generally throughout India. From Palamcotta, especially it is stated, that of thirty-one students, twenty exhibit signs of devoted piety. The Society's missions in the West Indies, at New Zealand, and on the Red River in America, afford a hopeful prospect, though no very decisive success has yet been produced.

The Report contained a distinct and prominent recognition of the doctrine of divine influence, as that which affords the great encouragement to perseverance in Missionary efforts, and secures their ultimate success ; while it humbles the most active

agents of this sacred cause in the dust, and secures the glory of all the good that is achieved to the "God of all grace."

Among the gentlemen who addressed the meeting, were Lord Bexley; the Dean of Salisbury, (Dr. Pearson;) Lord Calthorpe; Colonel Phipps; the Rev. J. W. Cunningham, Vicar of Harrow; Sir G. H. Rose.

It was stated, in the course of the Meeting, that a second volume of *Christian Researches*, by the Rev. Mr. Jowett, one of the Society's agents, is forthcoming to be edited by the Rev. Mr. Pratt. We understood that it will contain an account of Mr. Jowett's travels and observations in Syria and the Holy Land.

The speech of Mr. Cunningham was distinguished by uncommon brilliancy and power. He spoke at considerable length of the spirit of piety and seriousness with which such meetings should be conducted; and animadverted with just severity upon the practice of criticising the speeches delivered at Religious Anniversaries, as if they were to be regarded as mere displays of talent and elocution. The object of Missionary Societies is, the salvation of the souls of men; an object in comparison of which, the whole material universe sinks into insignificance. The worst feature in the publications of the late Lord Byron he believed to be, not the infidel blasphemy with which they abound, nor the impurity which pervades them; but the habit of treating the most momentous and grave subjects with levity and indifference.

The following statement respecting the income and expenditures of the Society was read to the Meeting:—

Receipts of the Year.

Paid direct to the Society :	<i>l.</i>	<i>s.</i>	<i>d.</i>
Congregational Collections	587	19	11
Benefactions.....	1116	16	9
Annual Subscriptions.....	1346	17	0
Legacies.....	1795	17	10
School fund.....	32	3	6
Contributions through medium of Associations.....	36,606	3	9
Interest on Government Securities.....	950	5	4
Sale of Publications.....	126	8	9
On Account of Seminary...	2,821	7	0

Gross Total.... 45,383 19 10

Deduct—

Cost of Publications for Collectors and contributors.....	1993	16	8
Seminary Fund..	2821	7	0

4815 3 8

Net Total for General Purposes..... 40,568 16 2

Payments of the year 37,762 17 1

PRAYER BOOK AND HOMILY SOCIETY.

The Annual meeting of this Society was held at Stationers' Hall, May 5th. The Right Hon. Lord Bexley, the President of the Society, was in the chair. The Report stated, that during the last year, 9,794 copies of the Prayer-Book, Psalter and Homilies, bound in volumes, had been distributed, being 594 more than were distributed in the year preceding; and that 113,875 copies of Homilies as single tracts had been issued in the past year; being 11,000 more than were issued in the year before. The Report also gave a detailed account of the personal exertions of the Assistant Secretary in distributing Homilies among the seamen in the river Thames; and of the happy effects with which his labours had, in some instances, been attended.

The receipts of the Society for the last year amounted to 1781*l.* 12*s.* The collection at the Sermon amounted to 83*l.* 10*s.* Since which time the court of Directors of the Hon. East India Company has voted one hundred guineas in furtherance of their objects in the East.

Among the Speakers were the Earl of Rocksavage, Lord Gambier, the Hon. Baptiste W. Noel, Sir George H. Rose, and the Rev. Messrs. C. Simeon, W. Dealtry, Basil Woodd, Robert Newstead, and Dr. Morrison.

WESLEYAN METHODIST MISSIONARY SOCIETY.

The following are extracts from the Report read at the Annual Meeting of this Society.

Domestic Circumstances.

"Among the interesting circumstances of the year is, the extension of Missionary Associations in different parts of the kingdom, in the small towns and villages of many secluded districts. So actively have our friends carried the plans of the Society into effect, that in many Circuits, every village within its range has its Missionary Association, with its regular apparatus of Committee and Collectors, and its regular Anniversary Meeting. By this means information on the moral condition of the world, and the state of the work of God in foreign lands, has been very widely diffused; and from these minor streams a large con-

fluence of contributions has poured itself into the general fund. The Committee mark this activity of many of their excellent friends not merely to bestow upon it grateful commendation, but also for the sake of example. To accomplish fully the vast, and in many parts the yet unattempted work which lies before us, the whole Church of Christ must be roused to take its equal share of labour and sacrifice; nor have any means more efficient as yet been pointed out to us, by the leadings of divine providence, than those which, in every instance, have been so successful.—The calling together of the friends of Christ in public Assemblies, to lay before them the condition of mankind, to point out the signs of the times, to exhibit actual successes as incitements to exertions more commensurate with the case, and to engage their systematic co-operation, in counsel, in prayers, and in liberalities. The event has proved, that in every place a people has been found prepared of the Lord, and only needing information as to facts, and to have the means of communicating to the wants of their wretched fellow-men pointed out, to induce them to “abound in this grace also,” and to emulate the ardour and the liberality of those churches placed nearer to the sources of religious intelligence, and more directly under the influence of the zeal and example of those who have held on a long and lofty course of exertion in the work of evangelizing the Pagan nations.”

Barbadoes.

“In the case of the outrage in Barbadoes, the Committee regret that the application which they thought it right to make to Government for compensation to the amount of the losses sustained by the Society in the destruction of the Mission Premises at Bridge-Town, and for which they thought, under all the circumstances of this atrocious case, they had a just claim, has not been successful; the reply being, that Government had no funds which it could apply to this purpose. In the intercourse and correspondence with his Majesty’s Government, which this case occasioned, the Committee are however happy to state, that the outrage was strongly condemned, and that the most prompt assurances of protection to those who might be appointed to re-establish the Mission was given. Orders to this effect have been sent out by Government, and the Committee trust that notwithstanding the hostile and even rebellious spirit manifested in that Colony, and directed with almost equal violence against God and the king, a new Chapel has by this time been commenced; or, at least, that that work will not long be delayed.”

Prospects of further Success.

“Wherever we turn, our work enlarges before us,—the blessed work of declaring the glory and salvation of our Redeemer; success calls for renewed exertion; and one labourer sent forth, pressed by the very ripeness and richness of the field, beckons others to follow him. A state of things exists which a very few years ago, no one could have anticipated,—that so far from finding it difficult to bestow useful exertion, we are not able, in fact, to overtake the work to which we are invited. In our own Missions only “Come over, and help us,” is the voice from almost every quarter; after all that has been done, there are willing hearers, even among the Heathen, without a Preacher; flocks of pagan children anxious to be taught, without schools; numbers, but occasionally instructed, panting for constant care and superintendence; Missionaries failing in their strength from excessive labours, asking of us, not to be lightened of their portion of this sacred toil, but to be supplied with co-adjutors by whose aid they may reach the destitute souls around them perishing for lack of knowledge. “The vineyard of the Lord before his labourers lies;” and we are thus called by the force of principle; by the glow of feeling; by the power of pity; by the ardour of hope; by the sublime scenes and prospects which the mighty operations of Providence among the nations of the earth, now spread around us; by our loyalty to Christ, and by our love,—to be steadfast, unmoveable, always abounding in the work of the Lord; and the more so, as we know that our labour in the Lord is not in vain.”

Among the gentlemen who addressed the meeting were Joseph Butterworth, Esq. M. P. Rev. Dr. Morrison, of China, Rev. Mr. Patton of New-York, and Mr. Shrewsbury of Barbadoes. The following is an extract from the speech of Mr. Shrewsbury,

As I stand here as a Missionary, it is not my design to enter into argument and observation, but to relate a few facts tending to show the effects of the Gospel in the Islands where I have laboured. I was in the West Indies nine years, and I thank God I was ever employed in that work. I have seen the work of God prospering among the perishing heathen. There are there the same conversions as here; and for this reason, because there the same Gospel is preached, and the same power of the Holy Spirit is vouchsafed. I first commenced my Missionary labours in Tortola; and I may state, that our Mission there has been rendered a blessing, not merely to the individuals connected with us, but to the whole Colony. A general moral change has been produced among all classes of society; the fear of God now extensively prevails; and

almost all are willing to hear the Gospel of Jesus Christ. I recollect one instance in particular, in that Colony, which tends to show the power of Divine Grace. I refer to the captivity of a number of African Slaves, who were taken from a French slave-ship; more than forty of whom were brought to Tortola, and of those about thirty were put apprentices in the town; none of them could speak any language but their own; but, providentially, there was in our Society an old negro woman who came from the same part of Africa: she had been thirty years in the Colony, and having preserved her native language, she set herself diligently to instruct these slaves in the truths of Christianity. It pleased God to crown her efforts with success to more than twenty of them; who were afterwards joined to the Society, and lived honest and useful and exemplary members of it till the day I left that Island. I have witnessed the good effects of Christianity in the happy death of many of the Slaves. I have been by their death-beds, and I have seen them die with a peaceful and assured hope of the glory of God. I recollect one good African Negro woman, who might be called a Lazarus, so great was her poverty, and so extreme her distress; but oft-times when I have gone to her little hut, where she had scarcely bread or water, I have seen her possessing her soul in patience; and after a long affliction, she died a happy witness of the power of the converting grace of God. In St. Eustatius and St. Martin's, where I also laboured, we have also had some pleasing fruits. In St. Martin's we have had a Mission about three years, and about 100 Members are collected in Christian society, a good chapel is erected, and several hundreds attend it. In Grenada, the next place where I was called to labour, the work was commenced about thirty years ago by the labours of the Rev. Mr. Dent, the chaplain of that colony. Five or six years ago a wider field for the spread of the Gospel was opened there, through the means of the Hon. John Ross, an enlightened proprietor, who was desirous of promoting the knowledge of the Gospel among the slaves. A female slave, belonging to this gentleman, was the very first who joined the Methodist Society from the country part of that Island. I received her into Society myself, and after she had been three years in connexion with us, she died happy in God. I saw at her funeral an extraordinary sight; The master and mistress attending the funeral of their own slave, as a testimony of esteem for her; all the children of the estate, to the number of

about sixty, were clothed in white, each having a new garment; and all followed the corpse of this Christian slave to the tomb. Thus Christianity is the means of meliorating the condition of the slave; for it makes the master humane and kind, while the slave is rendered dutiful and obedient on Christian principles. I may give as another instance of the effect of Christianity upon the Negro mind, the case of a free young man in Grenada, who was apprenticed to a stone-mason, and when he had served his apprenticeship, being very industrious, he laid by his earnings; and when he had obtained 100*l.*, his first act was to purchase the freedom of his own mother. He continued to lay by his money, till he bought the freedom of one of his brothers; and when I left the Island he was about to purchase the liberation of another of them. In this case we see Christianity gradually resisting slavery, and it will by its general diffusion abolish it; for as it is one of the greatest moral evils that exists in the earth, it must fall before the Gospel. I shall now refer to Barbadoes. I regret that the chapel in that island had been standing only about four years when it was destroyed; but I am happy to state that six weeks before, I had paid the last farthing of debt due upon it with my own hands, so that all our debts were paid before it was demolished. The people who pulled down the chapel were wholly whites, excepting only one man of colour, who had been educated in England, and who thought he must imitate them; and to the praise of the coloured people of the Island, not one of them will now associate with him. But, Sir, I indulge in no angry feelings: and the grace of God, as a Christian enables me to say, I have never, from the first moment, felt the smallest risings of resentment towards those who thus endeavoured to prevent the triumphs of the Gospel, by persecuting me. I must briefly refer to Demarara, and make a few remarks respecting the late Missionary SMITH. I had his acquaintance, and knew his conduct. He was a Christian, and a gentleman; and as a Christian the leading traits of his character were, lowliness, and humility of mind. The occasion on which I visited Demarara was, the death of our Missionaries, Bellamy and Ames; and when I arrived, I found that Mr. Smith had opened his house to the destitute, and taken their widows under his own roof, and was treating them with the kindness of a father and a friend. It was not possible for a man of Mr. Smith's mind to be guilty of instigating insurrection; he died in the cause of God, and he died for it.

Home Proceedings.

MACKINAW MISSION.

Extract of a letter from Mr. Hudson to a friend in Utica, and inserted in the Recorder of Sept. 6th.

MY DEAR SIR,—

On my arrival last week, I found that all the assistance I could render was *very much needed*; and I am anxious to do all I can to relieve Brother Ferry, who is almost worn down with excessive labour and care. The mission is in a very prosperous state. Little did I think of finding children here from a distance of 2700 miles! ! but there are four who have come that distance, even from Red River, in the vicinity of Hudson's Bay. Several others have been brought more than 1000 miles. There are now in our family, supported by their friends or the Christian public, 61 natives. These, with our hired help, &c. make our family to consist of 80 persons; the children of the village who attend our school, make the number 115. These last yield us in cash more than \$400 per annum, besides, perhaps, nearly \$100 in such articles as we need, that are not exactly cash. We are building largely of necessity, as you will readily perceive when I tell you we can increase the school to almost any number as soon as we can provide accommodations for them. Never did I see a more promising field for missionary labours. We have one half-breed, whose wife is a white woman, with five children, all members of our family, and the parents very eminently pious and very valuable helpers. A devout soldier also who waits upon the Lord and us continually—these three are self-devoted and for life. Two Indian women, (neighbours) give comforting evidence of a deep and gracious work, and one of our dear children, a girl of 14, we trust has lately drank deep into the same spirit. I have this evening been with sister Osmer to see one of the women, the first convert, and to see the joy she manifested at my arrival, and at this visit; because (as she says) she can talk of God and Heaven with me in her own language. It was enough to warm the coldest heart. Could some of our dear friends in Utica see with their own eyes these interesting scenes, and hear, as I have, these dear Indian sisters declaring in their own tongue the wonderful works of God, they would find that *extra exertions and sacrifices* to redeem such souls from the thick darkness of paganism, would be *meat and drink* indeed. We are, as a family, in

perils, and labours, and watchings, and persecutions, and various nameless perplexities: but they are all, *all* thrown into the back ground, when we look at the tokens of divine approbation which we see multiplied around us; not in the converts merely, but in the very happy unanimity that exists in the members of the family.

The health of our family is pretty good, except that of sister McFarland. Indeed, when I look at her, and see what she has to do with her needle, I cannot but hope that our dear sisters at Utica and elsewhere will send garments *ready made*,—and when I think of 80 persons to clothe in this cold climate, (and clothing they must have,) I hope that our friends will send *many* articles, and not constrain us to buy as heretofore. It will also be necessary to send them *soon*, or they will be too late for next winter. Several boxes that were very much needed wintered at Buffalo, and east of there, last winter. The ages of our children are from 4 to 15, but mostly under 11.

I intend to send you one of our Indian sister's experience ere long.

UNION MISSION.

JOURNAL FOR JUNE, 1825.

June 4th. Received two Indian children into the school, a brother and sister. The boy, who is about 13, we have named John Elliott, and the girl, who is about 12, Electa Pastali.

June 12th. Lord's day. Br. Vaill preached at Cantonment Gibson. The number of soldiers, exclusive of officers, is 250; a very respectful attention was paid to the word, and this field of usefulness is promising.

June 14th. Col. Archer, from the city of Washington, inspector-general of the U. S. army, with Major Cummings, visited us. The former of these gentlemen had started for Council Bluffs, with suitable attendants, but finding the Prairie flies too excessively bad to travel so far, he concluded to return to the garrison.

June 30th. In no past season has the weather been so hot in June, and the flies so troublesome to our stock. All our travelling has been done, for more than a month, in the night.

IMPORTANCE OF THE MISSION AT UNION.

In a letter to Mr. Lewis, dated Union, July 29th, Mr. Vaill says, that the Osage

country has been sold to the government of the United States, and that agents are now upon the ground, employed in surveying the lands and dividing the country into districts, which are to be occupied by different Indian tribes, agreeably to the plan of the government for colonizing the Indians. Union will be nearly in the centre of the country destined for the future residence of the southern tribes, and will derive very great importance from this location. "It is understood," Mr. Vaill says, "and is probably true, that a reservation will be made of a tract two miles square for the accommodation of the existing Osage Missions." This tract will be large enough for the purposes of agriculture, and for many years at least for stock, and will be deficient only in timber for building. If a large central establishment is thus permanently supported, it will be easy to form branch institutions intimately connected with it, and extending into every part of the Indian territory.

Mr. Vaill expresses a hope that the government will not require the little band of peaceable settlers at Hopefield to remove from their present position.

A VISIT TO THE CATARAUGUS MISSIONARY STATION.

As the Christian public expend so much for the improvement of the Heathen, they will naturally be interested with any information which relates to the success attending the exertions which are made, to introduce the Gospel, with its temporal and spiritual blessings, among them.

Although the Christian public are united in the belief, that the aborigines of this country compose a part of the human family—have immortal souls, and are destined to the same eternity with ourselves, yet we are so accustomed to hear them called "the savages of the wilderness," "the Indians that roam the forest," &c. that we are inclined to attach to our ideas of them, a sort of brutal nature, entirely different from what is to be found in men who have enjoyed the advantages of education: hence, that dread with which one will meet a company of Indians; they feel as if they were meeting wild beasts of prey, who are restrained by no law but the fear of those they have to encounter. These are erroneous impressions. Our Indians have not become so much like the wild beasts of the forest: although destitute of the arts and sciences, and unacquainted with the precepts of the Bible, the whole human soul, with all its powers and faculties, is to be found in an Indian: he has not indeed the law of God as it is revealed in his word, yet he shows the work of the law written upon his heart; his conscience does in some

measure perform its office, and he is afraid of the consequences of doing evil; and although like our own people, the hearts of Indians are by nature opposed to the true light of the Gospel, as it is displayed to their view, and they are disposed to raise objections to the truth, similar to those made by the enlightened caviller, they are capable of receiving deep impressions from the word of God, and of conviction and conversion.

From childhood I have lived near the Indians, yet I never visited their permanent dwellings until the 14th of August, when I spent a Sabbath with the mission family at Cataraugus. On passing through the Indian settlement, I found improved farms well fenced, and embracing large fields of wheat and corn. I was inclined to forget that I was wandering among "the savages of the wilderness," as they are called, and to think myself among the husbandmen of a civilized country. I found some of the Indians in the field raking and binding wheat; some with their implements of agriculture, passing along to the place of labour, and some with horses and wagons drawing in their hay; a large number were preparing a dam for a saw-mill, the frame having been already erected. It is apparent, that they have for a considerable time obtained their living principally by cultivating their fields. There are also evident marks of increasing industry; they are enlarging their improvements. There are many pieces of wild land which they are preparing for cultivation. The Christian party have erected a very decent meeting-house of one story, and mostly at their own expense. These things, together with the saw-mill they are building, indicate an increase of industry and economy.

There is no church formed here as yet. In respect to religion, the Indians are divided into two parties, the Christian and the Pagan; the former dress according to the customs of the English, while the latter dress according to their former customs; and as they are the strongest party, it requires a degree of self-denial for one to change his dress, seeing this denotes a change of religion. We have therefore every reason to believe, that those who are dressed in the English manner have been deeply impressed with a sense of religious truth; and by conversing with them, I found this to be the case. The few of this class with whom I conversed manifested much seriousness, and one of them gave satisfactory evidences of a change of heart.

I also conversed with one of the Pagans, and found him ready to bring forward his strong reasons for rejecting the Gospel and remaining a Heathen. The amount of what he said was, that the Gospel was made for

the white people, but the Indians were of a different temper, and had embraced a religion more congenial to their natures.

On visiting the mission-house, I found about thirty scholars, including both sexes, and was informed that a number more were at home on account of the sickness of their parents and friends. The school appears to be skilfully managed, and the pupils were more orderly in their conduct than the children of many of our schools, where the parents profess to be civilized and even religious.

The teachers have reduced the school to exact system and order. The children are called together every morning and evening for religious worship; a portion of the Bible is read; a psalm sung, (in which some of the older scholars assist with their voices,) and a prayer made. During these exercises, the children were serious and attentive. After which, they with united voices and in a distinct manner, repeated the Lord's prayer.

The children are all dressed in the Eng-

lish style, and in a short time one would become familiar with their countenances, and imagine himself in one of the best schools in a civilized country. Three or four of them are seriously inquiring what they shall do to be saved. They would follow me as I walked into the woods, and requested me to talk to them. One of them, who is perhaps seventeen years of age, addressed the audience at the close of the exercises on the Sabbath in his native tongue. He spake fluently, and with animation; and the Indians were some of them affected even to tears. His words were interpreted, and found to compose a good exhortation.

The Indians expressed much gratitude to me for my visit, and for preaching the word of life to them. And I left the institution with a conviction that those who contributed for its support, as well as those who laboured in it, would ultimately, through the blessing of God, see glorious fruits spring up from their benevolent exertions. E. R.

N. Y. Observer.

Miscellany.

MISSIONARY VISIT TO THE BATTAS, A RACE OF CANNIBALS IN THE INTERIOR OF SUMATRA.

The Battas, who compose about one-third of the population of Sumatra, inhabit the interior of the island, and are scarcely known to Europeans. They have a peculiar aversion to visiting the sea, and the district which separates them from the coast being mountainous and covered with a thick forest, an almost insurmountable barrier has existed to every kind of direct intercourse with them. Travellers have also been prevented from gratifying their curiosity by the accounts which are related of their cruelty and cannibalism, it being known that they are in the practice of devouring prisoners taken in battle, and that they sometimes condemn criminals to be eaten alive! Notwithstanding these difficulties, Mr. Ward and Mr. Burton, two of the Baptist missionaries in Sumatra, having received the sanction of the government, determined in May of last year, to penetrate into the heart of this savage country. After travelling for five days on foot, and chiefly without shoes and stockings, through a mountainous country, covered with wood, and over roads too rugged to admit of the use of horses, they entered the district of Silindung, where they were obliged to stop. The manner in which they were received by the natives, will be seen from the ex-

tracts of Mr. Ward's Journal, which we have given below. It will be recollected, that the missionaries were the first white men who had ever appeared in the country.

"During our stay here, we were daily attended from morning till night by crowds of people from every quarter. They were universally civil, and appeared to form a high idea of our character. A disposition to avarice, however, discovered itself, with much shallow cunning and artifice. They displayed great simplicity as it respects an advanced stage of society, but were extremely inquisitive. Every article we carried with us became an object of their anxious curiosity. We were asked by some if we were not invulnerable; by others, if we should ever die, &c.

On our first arrival, we were so much pressed by the crowd, that it became necessary to take shelter in the house of the chief. We afterward exhibited ourselves for several hours at an elevated loft at the end of the house, answering such questions as the multitude chose to put. At night the house was filled to excess, and Mr. Burton read some of his tracts, especially the ten commandments, with which they were much gratified. He then opened to them the great truths of Christianity; and when he came to speak of the resurrection, the future judgment, and a final state of immortality, no words can express the interest excited, the astonishment painted in

every countenance. For a moment all was profound silence, every one looking on his neighbour, not knowing what to say, or what to think. We were ourselves as much at a loss to see the unexampled effect of these wonderful truths on their first revelation. The scene at Athens when St. Paul preached upon the same subjects, occurred as precisely the same, except that "certain men clave unto him and believed." This practice of reading and conversing with the multitudes, who resorted to us in the evenings, was continued all the time we remained, and the gospel was received generally as the most interesting subject we could introduce.

A considerable portion of the second day was consumed in a public bechara or consultation, attended by the chiefs of the neighbouring villages and about two thousand people. It was held in the street, and the chief, our host, took a seat, as a kind of president, on a stone placed in front of his own door. The multitude seated themselves in a large semicircle around him. The conference commenced by a public declaration, that we had arrived on a friendly visit, and intended to proceed in a few days, on our journey to the great Lake of Toba, the residence of the principal chief of the Battas, whom we wished to see—that we had brought with us certain books, revealed by the only true God, a knowledge of which was of the utmost importance to all men—that we wished to acquaint them with the contents of these, and if they should be approved, send up supplies free of expense, after our return to the coast—that these books would teach all men to be happy—that if any person embraced their instructions, and conformed his life to their precepts, he would lose all the dread of Bogus and Saitans, and every evil spirit by which they were so perpetually harassed, and be placed under the immediate protection of the one great God. In fact, that they would be made happy in this life, and happy for ever after death. Mr. Burton then stood forth, and read with a loud voice the ten commandments, commenting as he proceeded. A Batta man succeeded him, reading another tract, I think, a portion of the gospel. After this, the Bechara proceeded, with a good deal of order, each speaker standing up as he spoke. Speeches were made from various parts of the circle, affording interesting specimens of savage eloquence. Some spoke with great fluency, some with great boldly action, and some with much warmth, wit, and sarcasm, endeavouring to move the feelings of the audience. Some maintained that they ought not to allow us to pass on to the lake without first ascertaining the will of Signa Manga Raja, the great chief. One very

aged man arose, and leaning on his staff, declared that he had lived a long time, and had ever found their "*Adat*," their laws and usages good, and that they ought not to change them; that if we wished to introduce any thing affecting these, they ought to reject it; but that if we could teach them any thing that would make them rich and happy, they ought to embrace it cordially. This speech excited much applause; and after assuring them that what we wished to teach, would not interfere with their laws, they expressed themselves much pleased, and showed great willingness to receive the books.

After this we exhibited and explained the use of a telescope, a mariner's compass, and such articles as we had with us, all of which were carried round for particular inspection, no one being suffered to leave his place. The telescope and the compass excited much wonder: with the former, one asked us to spy out his enemies, another to discover the evil thoughts of any bad person in the assembly, and so forth. It was the general opinion respecting the compass, that it enclosed a spirit, which moved the card to whatever place we wished to discover.

Finally, our host arose, and declared, that since the gods had sent us to visit them in peace, and with good intentions, they ought to receive us in friendship, and treat us with kindness, and return thanks to the gods by a feast, in honour of the messengers whom they had thus sent, and with this the assembly dispersed.

Two days afterward the feast was celebrated, and occupied a space of nearly six hours. About seven thousand people were present. A pig, fowls, and a variety of sweetmeats, were prepared. The ceremonies consisted in a succession of dances, devoted to some particular object, or person, or spirit, to which the leader generally made some appropriate address. They had a band of music, consisting of drums of various sizes, gongs and cymbals, and a pipe somewhat like the clarinet, but small and without keys. We were seated on an elevated stage, erected for the purpose of exhibiting us. The English flag was suspended from a pole projecting over the street. The manner of dancing was either by a slow motion of the foot without moving from the spot, or by one in which they advanced half a foot at a time. The hands were employed in supporting the offerings presented to the objects of their respect. Our host led the way, accompanied by his younger brother, both bearing dishes of sweetmeats. They were successively joined in new dances by his uncle, the aged orator, by his two sons, his wife, his two daughters, and ultimately by all his kindred.

Afterward the chiefs and respectable people engaged, making perhaps twenty separate dances, in companies of from three to a dozen each, bearing presents, and distributing them at the close to the spectators. One man, using more activity than the rest, soon found himself possessed by a spirit, and falling down senseless, was carried away. Towards the conclusion, the chief deputy of Singa Manga Raja in Silingdung, stepped forth and performed a dance singly, addressing first the gods, then the English flag with much respect and at considerable length, and then ourselves. In one of the dances the ten commandments were borne round and presented to the gods, with an appropriate speech. In conclusion, a pig was killed, and served to feast the particular friends of our host. I forgot to mention, that in the midst of these festivities, the cry of "the enemy" was given out, when all who had arms in their hands, ran promiscuously out of the village to meet them, but it happened to be a false alarm.

After the feast, we were occupied in visiting various parts of the district, and in viewing the face of the country, but for further particulars I must beg to refer you to the report itself."

The missionaries were not able to penetrate beyond Silingdung, but were obliged to return for reasons which are not explained in the letter of Mr. Ward, from which we make our extracts. Several important objects, however, have been accomplished by the journey. A very favourable impression of the European character has been left upon the minds of the natives, and a way has been prepared for the establishment of a Christian mission and Christian institution in the heart of a degraded country. The missionaries say that they were frequently invited to take up their abode in Silingdung, and to establish schools there, and that there is now no obstacle in the way of a free communication with the natives on all subjects connected with their welfare.

LATEST FROM THE BURMAN MISSION.

In the American Baptist Magazine for September, we find letters from Messrs. Hough and Lawson, containing the latest intelligence concerning the state of affairs at Burmah. Extracts of these letters will be found below. "We have been hoping," says the editor, "and yet almost dreading, to hear of the situation of our missionaries at Ava. When we remember that the government there is despotic and cruel, we are alarmed for the safety of our friends. But when we also remember the nature of that cause in which they have been so long engaged, and the remarkable interposition

of Providence which our brethren at Rangoon experienced, we are not without some hope that God has preserved them.

We trust, that whatever tidings may come, the supporters of the mission in Burmah will be prepared for it. Should we hear that the missionaries are living, and actively employed in their labours, it will be our duty to thank God and take courage; and should we learn that they have been removed to a better world, we must bow with submission to the divine will. Whatever affecting event may have taken place, we are persuaded that the labours of Mr. Judson and his associates will not be lost; that other effective instruments will enter into their labours; and that the inhabitants of Burmah will eventually participate in the blessings of Christianity."

Extract of a letter from Mr. Hough to the Rev. Dr. Stoughton, dated Serampore, Feb. 9, 1825.

After the capture of Rangoon, every means was used by Sir A. Campbell, the commander-in-chief, to induce the inhabitants to return and resume their former occupations under the protection of the British government; but I am sorry to say without success. Since the capture of Rangoon, Mergu, Tavoy, and Martaban, have successively fallen into the hands of the English; and in these places, a greater proportion of the inhabitants have, as I learn from the papers, returned as subjects of the new authorities. The island of Chiduba is also under the British flag. While Rangoon and other places on the sea-coast remain occupied by the forces which entered the dominions by that quarter, two other armies are penetrating them, one from Chittagong, and the other from Assam. The ultimate object of these forces is the capital, which they will probably reach in two or three months. The Burmans appear resolved to defend themselves to the last, and although they have not been successful in a single instance, but on the contrary, have fallen by thousands, yet it cannot well be supposed that the rulers of the nation will yield until their capital shall be captured.

After the taking of Rangoon, we were wholly deprived of missionary work, uncomfortably situated in the midst of the camp, and put to great inconveniences for the want of vegetables and fresh provisions. The Burmans having all evacuated the town and adjacent country, the bazaar of course disappeared with them. I remained until the 8th of November, and when I came away, provisions, both salt and fresh, bore the most enormous prices.

It will be to you, as it has been to me, a painful consideration, that not a single word of intelligence has been, or could be

gained from our friends at Ava. It is now a year since brother Judson has written to me. Your last letter from him probably bore the same date as his last to me. The only report which I have heard is, that foreigners generally at Ava were imprisoned. Knowing the disposition of the Burman government, and remembering the treatment which I received from them at the taking of Rangoon, I cannot indulge any hope unmixed with fears. As we were, so were they, and still are in the Lord's hands. They may be spared and carried through many difficulties.

Extract of a letter from Mr. Lawson to Dr. Baldwin, dated Calcutta, Feb 10, 1825.

We have received no further intelligence from our dear friends at Ava. I believe the Burmans will not be able to offer an effective resistance to the British troops which are now entering Aracan. How happy shall I be to be able to communicate the news of peace, and how much more so to be able to convey the pleasing intelligence of the safety of your missionaries. We long, yet almost dread, to hear from Ava. Our troops are near Munnipore, and expect soon to reach that place; and we have an idea, that the first news from Ava may come by way of Munnipore. We constantly pray for the missionaries. God is able to deliver.

LABRADOR MISSION.

It is now a little more than sixty years since the United Brethren established a mission on the bleak shores of Labrador. The first missionaries landed in the year 1764, and found the country inhabited by the Esquimaux, a race of savages, immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionaries formed three settlements,—at Nain, Okkak, and Hopedale, where they have patiently and faithfully laboured for the conversion of these poor heathen. The result of their efforts is thus given in a letter to the Brethren's Society in London, by the venerable Benjamin Kohlmeister, one of the missionaries who returned to London last year, after having spent thirty-four years of his life in the service of his Lord and Master in that inhospitable region.

Letter addressed to the Brethren's Society for the Furtherance of the Gospel, by Brother Benjamin Gottlieb Kohlmeister, on his return from Labrador.

Dear Brethren,

Having left Labrador on the 30th of August, and on the 23d of September arrived safe in London, I cannot refrain from ex-

pressing to you the great pleasure I feel in addressing you once more before I am permitted to retire to rest, after having had the favour, for thirty-four years, to serve the Mission in Labrador. I am truly glad to have it in my power in person to present to your venerable society the thanks due you from me and all my dear fellow-labourers, for the uniform proofs given of your love and kind participation in the spiritual and temporal concerns of the mission in Labrador, which you have now faithfully cared for upwards of 53 years. I wish likewise to mention a few of the effects of your exertions, which, by the mercy and power of our Saviour, have been made manifest, particularly during the latter part of that period.

1. The work of God in the hearts of our dear Esquimaux, proceeds in the power of the Spirit and with rich blessing, and I may with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase.

2. The congregation at *Okkak* in particular, obtains a great increase from year to year, by the arrival of heathen from the coast to the north of the settlement, as you will see by their reports.

The number of heathen Esquimaux in their neighbourhood is indeed decreasing, but *Okkak* may yet be called a "Mission among the heathen."

3. *Nain* and *Hopedale* are now Christian settlements, all the inhabitants being initiated into the Christian Church by holy baptism, except a few children, and no heathen live in their neighbourhood. Their increase, therefore, depends upon the rising generation, and upon the accession of persons coming from a distance to reside among them. On this account, the endeavours of the missionaries, in these two settlements, are particularly directed to instil into the minds of the youth the principles and precepts of vital Christianity, and to see to it, that, by the grace of our Saviour, all the souls committed to their care become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling. This is done by faithful instruction, accompanied with watchfulness and prayer.

4. The most efficacious means of promoting their growth in grace is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God,

and the doctrines which it contains, has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles.

5. Again, the schools, which are held with both children and adults from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children some of five and even four years of age, who read well. The severest punishment that can be inflicted on a child is to keep him from school.

The reading of the Scriptures kindles new life in their hearts, and affords us desirable opportunities to converse with them on the meaning of one or other sentence, or word, and the explanations and remarks that ensue, are made, by the Holy Spirit, useful and blessed to their souls.

The whole number of Christian Esquimaux under the care of the Brethren, is at present 705, old and young. Since the jubilee of the Mission in 1821, upwards of 100 heathen have been added to the Christian Church.

The following remarks are from the United Brethren's Missionary Intelligencer:

Besides the information contained in the foregoing letter, Brother Kohlmeister communicated many interesting particulars relative to the mission in Labrador, and especially in regard to the benefits conferred on the Christian Esquimaux by their having been taught to read and write. During the long winter nights, and when at a distance from the settlements, at their hunting-places, their most agreeable occupation is to read those parts of the Scriptures together, which, by the generous aid of the British and Foreign Bible Society, have been printed for them. As there are some who have not acquired this proficiency, having become converts at a more advanced period of life, the children or young people read aloud, while the rest are quietly mending their tackle, or sitting down and doing other work. They also delight to join in hymns, of which they easily learn the tunes. Many of the women and children having sweet voices, their singing is very delightful and affecting, nor is there any danger of their abusing this precious gift for improper purposes, as the use of music is altogether confined to the service of religion. Many of them show great capacity for learning to play upon any musical instrument. Violins have been introduced, and

French horns, and a few of them accompany the voices with great precision and devotional effect. Some of the missionaries have even succeeded in teaching them to sing short and easy anthems, in three or four parts, by which, on particular occasions, the worship of the congregation is much enlivened.

The acquisition of the art of writing has afforded to many of them the means of intercourse with their friends in other settlements. Brother Kohlmeister says, that he has sometimes had nearly fifty short letters committed to his care by the Esquimaux, when, in his official capacity, he was proceeding from one settlement to another. These letters contain information respecting the families and friends of the writers, and, not unfrequently, edifying remarks and meditations on religious subjects, which may have been peculiarly impressed on their minds and hearts, with exhortations and encouragements to be faithful to their Saviour. Surely, this is an astonishing display of the goodness and mercy of God in *sending out his light and his truth* to a benighted race, who but half a century ago were immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionary observed, that those things which were formerly practised among the Esquimaux by their sorcerers and angekoks, and by which our Brethren were so much annoyed and distressed at the beginning of the mission, are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements, the very names of angekok, torngak, &c. are almost unknown to the rising generation.

AMERICAN BOARD OF MISSIONS.

SIXTEENTH ANNUAL MEETING.

The Sixteenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Northampton, Massachusetts, Sept. 21, 1825. Present, the Rev. Joseph Lyman, D.D.; Hon. John Hooker; Gen. Stephen Van Rensselaer, L.L.D.; Rev. Jedidiah Morse, D.D.; Rev. David Porter, D.D.; Rev. Calvin Chapin, D.D.; Rev. Edward D. Griffin, D.D.; Rev. Jeremiah Day, D.D. L.L.D.; Hon. William Reed; Rev. Lyman Beecher, D.D.; Jeremiah Evarts, Esq.; Rev. Henry Davis, D.D.; Rev. William Allen, D.D.; Rev. Joshua Bates, D.D.; Samson V. S. Wilder, Esq.; Rev. Gardiner Spring, D.D.; Rev. Heman Humphrey, D.D., and Rev. Warren Fay.

Of the Honorary Members, there were present, Peter Allen, and Orrin Day, Esquires, and the Rev. Messrs. Rufus W.

Bayley, Enoch Hale, Joel Hayes, Nathan Perkins, Rufus A. Putnam, Asa Rand, Mark Tucker, Solomon Williams, and John Woodbridge, D.D.

The session was opened with prayer by the Rev. Dr. Porter; and, on the succeeding days, by the Rev. Dr. Spring, and the Rev. Mr. Fay.

A communication was then presented from the Rev. Dr. Thomas H. M'Auley, the Rev. Dr. William M'Murray, and the Rev. James C. Crane, as Commissioners from the United Foreign Missionary Society, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions: whereupon these gentlemen were invited to sit with the Board as Honorary Members, during the session. General Daniel B. Brinsmayd, being present as a Delegate from the Agents of the Foreign Mission School, was also invited to sit with the Board as an Honorary Member during the session.

After these preliminary transactions, the Treasurer made his Report. His statement of receipts and expenditures, during the past year, was as follows:

Receipts.

In Donations,	\$50,624 03
In Legacies,	3,101 05
Income of Permanent Fund,	\$2,333 53
Deduct interest paid on money loaned,	448 83—1,884 70
Money refunded,	106 00
Donations to the Permanent fund,	1,056 00
Donations to the Permanent fund for Corresponding Secretary,	5,043 61
Donations to the Permanent fund for Treasurer,	874 63
Donations to the Mission College in Ceylon,	702 12
Total of Receipts acknowledged in the Herald,*	\$63,392 54

Expenditures.

The expenditures during the year ending Aug. 31st, were	\$41,468 53
Balance for which the Board was in debt, Aug. 31, 1824,	14,275 65
Total,†	\$55,744 18

* In addition to the above, there has been received, the past year, for the Fund for the Printing Establishment for Western Asia, 2,663 67 dollars.

† By the above statement it will be perceived, that the amount for which the Board was in debt the last year, has been reduced to twenty-eight dollars.

A more particular statement of the pecuniary concerns of the Board will be published in the Annual Report.

The Report of the Prudential Committee was then read and ordered to be printed.

At two o'clock, P. M. on the first day of the session, the Annual Sermon was preached by the Rev. Dr. Bates, from John viii. 32; *And the Truth shall make you free.* A copy of the Sermon was requested for publication.

The following officers were chosen for the ensuing year: the Rev. Joseph Lyman, D.D., President; the Hon. John Cotton Smith, L.L. D., Vice-President; Rev. Calvin Chapin, D.D., Recording Secretary; Hon. William Reed, Rev. Leonard Woods, D.D., Jeremiah Evarts, Esq., Hon. Samuel Hubbard, and Rev. Warren Fay, *Prudential Committee*; Jeremiah Evarts, Esq., Corresponding Secretary; Mr. Rufus Anderson, Assistant Secretary; Henry Hill, Esq., Treasurer; and Chester Adams, Esq., Auditor.

The Rev. Edward D. Griffin, D.D., was chosen preacher for the next annual meeting; and the Rev. Lyman Beecher, D.D., was chosen to preach in case of his failure.

On the subject of salaries, it gave the Board great pleasure to be informed, that it had been necessary to pay nothing the past year out of the General Treasury, for the support of the Corresponding Secretary; and that it was expected that there would be no occasion, the coming year, for paying any thing out of the General Treasury, either for the support of the Corresponding Secretary, or the Treasurer. This highly gratifying fact was owing to the public spirit and liberality of a few individuals residing chiefly, though not altogether, in the city of Boston; who, being informed that the question of salaries had given rise to some uneasiness in different parts of the country, and believing that there was no just ground for the uneasiness, and that all occasion should, if possible, be removed, generously undertook to raise, by private subscription, a sum sufficient, with the interest of the funds already received for that purpose, to pay the whole amount of compensation allowed to those officers for years to come.

Union of the United Foreign Missionary Society with the American Board of Missions.

In the course of the two first days, the subject of amalgamating the United Foreign Missionary Society with the Board came several times under consideration. A committee appointed to confer with the commissioners from that Society, reported, that so far as they had been able to examine the subject, the proposed union is both practicable and desirable. The commissioners

then made statements to the Board, similar to those which they had previously made to the committee. The reasons which they adduced in favour of a union with the Board were briefly these :

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox associations of New-England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same Gospel which is preached in the middle, and southern, and western states, is preached also in the eastern states.

That the missionaries of both societies preach precisely the same Gospel to the heathen ; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals ; that the great body of Christians do not perceive or make any distinction between the two institutions ; and consequently do not perceive any necessity for two, and regret the existence of two ; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty ; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy ; and by the union, much that is now expended for the support of offices, officers, agents, &c. will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the board, and received the concurrence of the Commissioners from New-York. The report was as follows :

"Preliminary terms in contemplation of union.—As the amalgamation of the two societies cannot be completed till after it

shall have received the sanction of the highest Judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles, viz.

"1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution ; how it is organized ; the reasons for hoping and believing that this organization will continue to receive the confidence of the Christian community ; and the reasons which have had weight in promoting the contemplated union.

"2. During the interval which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury ; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

"3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measures should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

"4. The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations not to enter upon any new measures involving expense, and generally to practise the strictest economy till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"Permanent terms of union.—The following principles are adopted as the basis of the proposed union, which principles, when consented to, by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies :

"1. The missionaries now in the employment of the United Foreign Missionary Society shall, if their character and stand-

ing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union..

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries, and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavour to merit the high character of a truly National Institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always insure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New-England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

"6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions, as a National Institution, and entitle to the warm support and efficient patronage of the churches under their respective jurisdictions.

"7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the

periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The Commissioners from the United Foreign Missionary Society expressed their belief, that a union on these terms, would be generally acceptable to the Presbyterian and Reformed Dutch Churches.

Proceedings relative to the Foreign Mission School at Cornwall.

A resolution having been submitted to the Board, on the second day of the session, "That it is inexpedient to continue the Foreign Mission School at Cornwall;" a committee was appointed to report upon upon the same. The next morning that committee reported as follows:

"The Foreign Mission School was established by the advice and under the direction of some of the wisest and best men, which our country has produced, and who now rest from their labours. The design was excellent, and commended itself to the consciences and hearts of Christians throughout the land. The favour of God was vouchsafed to the rising institution, and a considerable number of pupils became pious, as their subsequent lives have proved; an important mission had its origin here; happy specimens of improvement were witnessed; and thousands of Christians have personally seen the advancement in useful knowledge, of young men, who had previously lived in ignorance and paganism.

"But a change of circumstances, in many important respects, together with the inherent difficulties of the case, have excited serious doubts, whether a school designed for the education of youths, collected from heathen nations, can be permanently supported, with advantage to the cause of missions. Many pupils have been selected from natives of the Sandwich Islands; but these natives can now be better educated for the purposes of the mission, at the schools in those islands. Higher schools than any which have yet been in operation, are contemplated, in both the Cherokee and Choctaw nations, to be supported at the expense of the people themselves. Youths from the Mediterranean need, and their friends expect they will receive a collegiate education.

"On the whole, the question, whether a sufficient number of promising youths can be obtained; and whether they can generally be restored to their respective countries, greatly improved, civilized, and guarded against evil, causes so much hesitation, that the following resolutions are recommended to the Board for its adoption; viz:

"Resolved,—That a committee of this Board be appointed to take the whole subject into consideration; to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary.

"Resolved,—That at present, no new expense be incurred for the erection of buildings.

"Resolved,—That, when the committee shall have made their report, in accordance with the provision in the preceding resolutions, the Prudential Committee be authorized to act definitively on the subject of the school."

This report was accepted, and the Hon. Mr. HOOKER, JEREMIAH EVARTS, Esq. and the Rev. Dr. CHAPIN, were appointed a committee pursuant to these resolutions. It was then resolved,

"That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labours on the coast of Africa."

Establishment of a Mission in Africa.

It was also recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable, and be able to make the requisite preparations.

Approval of the Mission College at Ceylon and generous donation for its establishment.

The following resolutions passed unanimously, with respect to the Mission College proposed to be established in the island of Ceylon; viz:

"That the Board fully approve of the proposed establishment of a Mission College in the island of Ceylon, as soon as the Prudential Committee shall be able to obtain funds sufficient for the purpose, and make requisite and satisfactory arrangements." And,

"That the Corresponding Secretary present the thanks of this Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object."

The thanks of the Board were voted to the Selectmen of Northampton, for the convenient accommodations afforded to the session in the Town Hall;—to the choir of singers, for their attendance and appropriate services in connexion with the public religious exercises of the sanctuary:—and

to those families and individuals, whose hospitality and kindness had been experienced during the session.

After passing these resolutions, the meeting which had been one of unusual interest and importance, was closed with prayer by the Rev. Dr. BATES.

The next Annual Meeting is to be held in the city of Middletown, Conn. on the Thursday next succeeding the second Wednesday of September, 1826, at ten o'clock, A. M.

LONDON MISSIONARY SOCIETY.

The directors of the London Missionary Society have recently adopted several measures which reflect great credit on their judgment and Christian feeling—measures which we have no doubt will be pleasing to the great Head of the church, as well as to the numerous friends of the Society—measures, calculated to increase the number of missionaries, as well as to promote the general welfare of the great cause. The first of these measures is, the establishment of *a fund for the relief of the widows and orphans of deceased Missionaries*, thereby removing a heavy load from the hearts of the missionaries themselves, and performing an act of justice towards their wives and children. The second is, *a permission for ministers and others to engage in missionary work for a limited term*, thereby placing foreign service on a more equal footing with labours at home, and rendering it unnecessary for the missionaries to expatriate themselves. It will, besides, afford the directors an opportunity of more frequently receiving the assistance and advice of experienced men, who may render the most efficient help to the Society, at the same time that they are recruiting their own strength, and preparing, as we doubt not many will, to re-embark in the sacred cause. And we may, perhaps be permitted to add, that a man who visits his native home with a full determination to return to his work after his spirits have been refreshed, and his health recruited, is very likely to induce many more to go out with him. He will, by his willingness to return to missionary work, furnish an irrefragable proof that he does not regard it as slavery, as dishonourable, as hopeless employ. The third measure is, *to qualify candidates for missionary work to a much greater extent than it has been usual to do*, by furnishing them with a good idea of the manners, customs, and language, of the people among whom they are about to labour. Many valuable lives have been consumed in this introductory work, and years have been spent in some cases before the missionary could declare to the people, in their own tongues, the wonderful works of God. Here, again, missionaries who

have returned may render most valuable assistance, and we believe we are correct in stating, that Messrs. Morrison and Townley are now giving lessons in Chinese and Bengalee to some valuable candidates, men of talent and experience, who have lately offered their services to the Lord and to this Society. We think the directors have thus prepared the way for the permanent prosperity of the Society.

STATEMENTS OF MR. ELLIS RESPECTING THE SOCIETY ISLANDS.

[From the *Missionary Herald*.]

Geographical Situation of the Islands, &c.

THE general denomination of *Society Islands* is given to two groups of islands, though only one is properly called by that name. The islands of the other group are designated on the maps, as the *Georgian Islands*. These are Tahiti, Eimeo, Tupuamau (called, also, Sir George Sanders's Island,) and Tetaroa. The islands of the other group are Huahine, Raiatea, Taha, Borabora, Tubui, and Marua.* These islands lie between 16° and 18° S. latitude, and 149° and 152° W. longitude from Greenwich. They are about 70 degrees W. of South America, and 36° S. of the Sandwich Islands.

The description of the islands given by Captain Cook and other navigators, is found to be correct. The soil is luxuriant, the climate salubrious, (though somewhat less so than that of the Sandwich Islands,) and the scenery every where delightful. Those voyagers, however, were not at the islands long enough to learn the true character and condition of the inhabitants; whose manners were less innocent, whose customs were more savage, and who were far less happy, than was supposed. The first impressions of the missionaries were favourable. But a residence of fifteen years at the islands, gave them altogether different views of the people.

Former Character and Condition of the Inhabitants.

Their domestic and social state.—For Jo-

* Tahiti is the most southern and eastern of the islands above named. Eimeo is 15 miles W. of Tahiti; and Tetaroa about 30 miles west of north. Tupuamau is about 40 miles west of Eimeo.—Huahine is the most easterly of the Society Islands proper, and is about 90 miles N. W. of Eimeo. Raiatea is 15 miles south-westerly from Huahine. Taha about 20 north-westerly; and Borabora about 40 in nearly the same direction. Tubui is 10 miles west of north from Borabora, and Marua the same distance west.

mestic happiness, their language contained not a symbol. Of it they had not an idea. Polygamy was common. The duties of the marriage relation were disregarded. The connexion itself was dissolved on the slightest pretences. Impurity was universal.

The lot of the female was peculiarly hard. She must not cook her food at the same fire with her husband, nor eat with him, nor make the same house her ordinary habitation. Besides, she was denied some of the best kinds of food: and it was death for her to violate these rules.

Infants were murdered without reluctance and without remorse; and generally by their parents, or other near relations. The elder missionaries believed that two-thirds of the children were thus sent from the world, by the hand of violence, in the morning of life. Generally they were slain as soon as born. Sometimes they were sacrificed to idols; sometimes they were thrown into the sea to propitiate the sharks who were worshipped as gods; but oftener they were buried alive—frequently in the house where they were born, the mother helping to fill up the grave. The causes of this unnatural deed were various. Infidelity to the conjugal relation, weakening the ties of nature, was one. Difference of rank in the parents, or, in other words, family pride scorning to mingle patrician with plebeian blood, was another. But the most operative cause was found in the *Arioi Society*, which must have had its origin in unmingled depravity. The number of the Ariois was large, and their principles were horrid; one of which was, that no member should suffer his children to live. If he did, he was expelled from the fraternity. The society was a privileged order, and being restricted to the higher ranks, was esteemed the most polite and honourable institution in the islands.

If parents were cruel to their children, children were also cruel to their parents. When the parent was old, decrepit, sick, and helpless, they would sometimes build a booth not far from the house, place him in it, give him a small portion of provisions, and never go near him again. Of course he soon died. Sometimes, tired with waiting on him, and desiring to seize on his property, a parricide would enter the hut of his unsuspecting father, and pierce him through with a spear. Sometimes the children would pretend to be carrying their sick father to bathe, when they would throw him into a grave previously prepared for the purpose, and stifle his cries, and put an end to his life, by throwing large stones upon him.

There was no mutual confidence. No man knew whom to trust: for the fountains

of domestic and social affection were poisoned, and the rights of others were disregarded. An exclusive, unfeeling, grasping selfishness every where predominated.

Besides the other causes of wretchedness in their social life, drunkenness was almost universal. The juice of the *ava* had long been known to them as furnishing an inebriating draught. At length they were instructed to distil something more efficacious from the juice of sugar-cane. Stills of the rudest form were to be found in all the inhabited parts of the islands. Around these the natives would gather in small companies, and drink the spirit as it was manufactured, until they quarrelled, fought, and some were slain.*

Indeed, human life was held as of little value. Many died by open violence; many by secret poison. It was even a general opinion among the natives, (such were their views of each other,) that none died a na-

tural death. If they could discover no other cause, they attributed the disease of their friends to the mysterious rites of sorcery.

Their government.—This was in the highest degree despotic and tyrannical. The king of the islands, and the chiefs of the several districts, had full power over the property and lives of their vassals. The rulers seized on the possessions of any one, whenever they pleased; and it was death to complain. The people were often stripped at once of their whole property. A regular trial for offences was unknown. A man was judged unheard, and executed without a formal condemnation, and usually without warning. Death was the punishment for crimes of every degree. The offender was killed with a club or spear, or beheaded. Often he was offered in sacrifice to the idols.—Under such a government, there could be no feeling of security; no industry; no enterprise.

* Sometime in the year 1802 and 1803, Mr. John Turnbull resided at Tahiti for commercial purposes, and afterward published a work in three volumes, entitled “A Voyage round the World, in the years 1800, 1801, 1802, 1803, and 1804.” This narrative confirms, in every respect, the account of Mr. Ellis. He represents some of the natives as men, whose open profession is such, that the laudable delicacy of our language will not permit it to be mentioned. “These,” he says, “are called by the natives *Mahoos*. Otoo himself is a monster of debauchery. Their pollution in this respect beggars all description; my mind averts from dwelling on an object which recalls so many images of disgust and horror. Their wickedness is enough to call down the immediate judgment of heaven—unless their manners change, I pronounce that they will not long remain in the number of nations. The sword of disease is no less effectual than the waters of a deluge.” Otoo afterward took the name of *Pomare*. At the close of 1803, his father died, and he became king of the islands. In 1812 he reformed his life, and was the first who was baptized on a profession of the Christian faith. He died in 1821.

Speaking of the Arioi Society, Mr. T. says:—“They are a society so licentious and profligate, as to call loudly for punishment, even from divine vengeance.” He furnishes many details, which prove the treachery, cruelty, pollution, and drunkenness of the natives, particularly of the chiefs. He says, the natives were, at that time, thieves in every sense of the word, and treacherous to the last degree.—His contrast of the missionaries with the natives is worthy of quotation.—“With regard to health, peace of mind, and vigour of body, the missionaries stand on high ground, and must appear to them as under the protection of heaven, while they fall around them like rotten sheep. Mrs. Eyre, now upwards of seventy years of age, was superintending her domestic affairs with a great deal of ease, content, and happiness.”

Their Wars.—These were carried on both by sea and land. Their custom by sea was as follows. Forty or fifty large canoes, lashed together with strong cords, so that none might desert, and filled with warriors, were rowed out to meet as many more, prepared in a similar manner for the contest. As the two parties approached, the battle was begun with slings and stones; when they came nearer, spears and javelins were used; and when they closed, they fought with clubs. In many cases, the vanquished party has been wholly destroyed, the victor carrying the work of death, from one end of the line to the other.—Their wars on land, were even more bloody: for besides making all possible slaughter of the vanquished on the field of contest, and relentlessly pursuing the fugitives for weeks and months among the mountains, a reserved party of the victors, as soon as the battle was decided, rushed upon the defenceless villages, and carried promiscuous slaughter among the women and children, the sick and aged: or, if any were spared, it was for slavery, or for immolation upon the altars of the gods. The barbarity of these wars was dreadful. Here, a warrior might be seen tossing little children and infants into the air, and catching them on the point of his spear, where they expired in agonies. There, another might be seen dragging, in savage triumph, five or six lifeless children by a cord which had been passed successively through their heads from ear to ear. Yonder, all covered with gore, another might be seen scooping, with his hands, the blood from the gushing trunk of his decapitated foe, and drinking it with hideous exultation.—These wars were fre-

quent. Scarcely a year passed without one or more.

Such evils as these which have been mentioned, all combining their influence, must, one would think, have constantly diminished the population. And this was the fact. In 1773, Capt. Cook estimated the number of inhabitants in the islands at 200,000. The missionaries believe that there must have been at that time at least 150,000. But in 1797, when the missionaries arrived there, the number did not exceed 20,000; and before the Gospel began to exert much influence, it had diminished to a little more than 15,000. Pomare, speaking of the goodness of God in sending his word to the islands, remarked, that "it came to the small remainder of the people."*

* Infantile murders, in the Atioi Society and out of it, human sacrifices, and the abominable *mahoos*;—"these, with the wars so frequent, and the diseases which destroy the very principle of life, threaten to depopulate a country fruitful as the garden of the Hesperides; and they must, if our labours do not succeed, become in the next generation extinct, without fire from heaven."—*Missionary Voyage*, p. 361.

Tati, the chief of Parapara, in Tahiti, observed, in conversation with Mr. Davies, that "it was an instance of the goodness of Jehovah, that he had sent forth his messengers to make known his word to the people of Tahiti, and had not punished them as they deserved. He said further, that if God had not sent his word at the time he did, wars, infant murders, human sacrifices, &c. would have made an end."—*Narrative of Mission in the South Seas*, p. 79.

"Every where we have met with the indications of a population far more extensive a few years ago, which their cruel and horrid customs, especially that of infanticide, which prevailed lately to an awful extent, (women are now alive who killed some eighteen, others twenty-one of their own offspring,) have reduced to the present small number. Had not the Gospel been introduced among them, that devastating system must in a very few years have swept off the whole population. There is now, however, every reason to hope, that there will be a speedy, rapid increase, as both sexes have recovered their health to a great extent, and many women begin to bear children who never had any till now, though they have been married many years, and the children are, generally speaking, as healthy as those of our own country. The proportion of the sexes among the adults is three men to one woman; but among the children, the boys and girls are nearly equal; consequently the disproportion between the sexes will rapidly decrease. The parents now are remarkably fond of their children, and nurse them with the tenderest care."—*Messrs. Tyerman and Bennet's Report respecting Huahine*, in 1822.

Their Religion.—The only controlling principle in their religion, was *fear*. Their gods were confessedly, evil, revengeful, cruel. No amiable, lovely trait of character was attributed to them. Consequently they were never loved. And the system of religion resembled the gods. It possessed no amiable characteristics. It sanctioned every crime, and even required the practice of very many. Its rites were bloody. The king was chief priest. Hence the requisitions of religion were seconded by the civil power. One of the principal requisitions was human sacrifices, which were frequently made. When a large sacrifice of this kind was ordered, the king sent to the chiefs of the several districts a number of stones, denoting the number of victims, which were to be furnished by each. The chiefs then sent by night to whatever huts they chose, despatched the victims, and the next morning sent them in baskets to the *morai*, or temple. The missionaries have proof, that at least 16 or 18 human sacrifices have been offered at one time. In some cases, every post in a temple, which was erecting, rested upon a human body slaughtered for that purpose.—The *tabu*, or system of restrictions, which was a part of the religion, was severe in its nature, and terrible in its effects. It consecrated persons, places, and things to certain uses connected with their religion; and disregard of its prohibitions sent the transgressor bleeding to the altar.

"Surely the dark places of the earth are full of the habitations of cruelty."

Historical Sketch of the Mission to these Islands.

A mission was established in the islands, in 1797, by the London Missionary Society. For fifteen years, it had no apparent success. The missionaries became almost discouraged. So likewise did their patrons in Great Britain. Christendom lost, in a great measure, the interest it had first felt in the enterprise. The hopes and expectations of Christians with respect to the success of evangelical exertions, rested chiefly on other portions of the heathen world.

But in 1812, Pomare, the king, offered himself a candidate for baptism, and desired Christian instruction; although he knew that such a step might deprive him for ever of Tahiti, and might even endanger his life. Every motive of worldly policy conspired with his early habits, and his confirmed depravity, to bind him to idolatry; but he formally made the offer, and though he was not then baptized he ever after manifested cordial attachment to the Christian religion. The next year, a number of other natives appeared to be cen-

vinced of their need of salvation by Jesus Christ. In 1814, this number was somewhat increased. They all observed the Sabbath, and often met for prayer to God. For this their neighbours derided them, and distinguished them by the name of *Bure Aua*, or Praying People. In 1815, the missionaries estimated the professed worshippers of the true God, in the several islands at five hundred, among whom were several leading chiefs.

Such an increase alarmed the idolaters, and they secretly conspired to cut off the "praying people" at one blow. But just as the blow was about to be struck, the conspiracy was discovered, and the intended victims fled to Eimeo. The conspirators then fought among themselves.

The next year, Pomare went over to Tahiti, and was received by the idolaters with apparent cordiality. But they had determined to destroy him and his Christian followers. One Sabbath day, while the king and his people were assembled for worship, and while Auna (afterward assistant in the mission at the Sandwich Islands,) was reading a hymn, some one looked out and beheld a large party of the enemy turning a distant point. "It is war!" was the exclamation. This produced a momentary confusion. Pomare, however, commanded silence, and ordered the services to proceed, saying that their trust was in Jehovah. The hymn was sung, and a prayer offered to the God of battles. Happily they had remembered the warnings given them by the missionaries, before leaving Eimeo, to beware of treachery, and had brought their arms with them. When the prayer was ended, the foe arrived. The friends of Christianity fought for their dearest interests; and when they were prevented by the nature of the ground from coming into immediate action, they kneeled down among the trees and bushes, and supplicated divine aid. Their prayers were heard. The leader of the enemy was soon slain, and his party routed. Pomare forbade a pursuit, and commanded the dead to be decently buried, and the women and children to be kindly used.

These lenient proceedings had the happiest effect; for the idolaters rightly attributed them to the new religion, which they said must be good. They immediately sent in their submissions to Pomare, and requested teachers. Thus was he reinstated in the government of Tahiti and its dependencies. The Georgian Islands were now all open to Christian instruction, and soon became, by profession, Christian Islands. In no long time afterward, the Society Islands proper, were brought under the same influence, and cast away their idol gods.

Since that time, a printing-press has been established in each group of islands, and numerous books in the native language, composed or translated by the missionaries, who first reduced the language to writing, have been printed, and circulated among the people.

Present Character and Condition of the Inhabitants.

Their *domestic and social state* has undergone a radical change. Polygamy has been abolished. Christian marriage has been introduced. The marriage vows are held sacred. The husband and wife live together, use the same kinds of food, eat from the same table, and associate on terms of Christian equality, and affectionate endearment. Children are not only suffered to live, but are cherished with great tenderness, and nurtured with pious solicitude and care; and domestic happiness is well understood, and generally enjoyed, in all the islands.

To a considerable extent, the inhabitants have been gathered into villages, for the sake of the regular preaching of the Gospel. Their houses are comfortable, being generally of timber frame-work, the interstices of which are wattled and plastered, and the whole whitewashed. Their furniture and clothing are in the European style, so far as their means will allow. They have been taught by the missionaries to make bonnets and hats from materials which are found in abundance on the islands; and these articles of dress are almost universal. They also manufacture sofas, tables, &c., which are fast multiplying in their dwellings.

Not less than 12,000, out of the 20,000 inhabitants, can read the word of God intelligibly, considerable portions of which have been translated, printed and circulated: and 3,000 children and adults are now in the schools. Many are able to write, and some are considerably acquainted with arithmetic. So that the domestic circle is enlivened by intellectual occupations, unknown a few years since.

Industry has greatly increased. Drunkenness has become rare. Theft seldom occurs. Murder is still more unfrequent. The aged and infirm are kindly treated. Hospitals have been established, and charitable societies instituted to relieve the afflicted poor. The Arioi Society is no more. Its abominations are detested. Correct views of individual rights are prevalent, and those rights are respected. Private interest is sought in subserviency to the general good; and mutual confidence pervades the community.

Their *Government* has received a salutary modification. It has been defined and limited by a Constitution, and exists in the

mildest patriarchal form. The king and his chiefs have power only to execute the laws. It is, in fact, a government of laws. These laws have been printed and promulgated. Individual rights have been made sure. No man can be molested at pleasure, either in his person or property. Punishments are prescribed by the laws, and are proportionate to the aggravation of the offence. None can be punished uncondemned, nor any be condemned without a regular trial, and this trial is always by jury, and in an open court of justice.

Their *Wars* are ended. The weapons of war are neglected, and are perishing. Instead of guns and powder and ball, they seek for implements of husbandry, for clothing, for domestic utensils, for means of growing in knowledge, and in grace.

Their *Religion* is peaceful and holy. It teaches to cultivate the virtues of penitence, and charity, and faith; to seek the happiness of each other, and of all men; to set lightly by the world; to lay up treasure in heaven; to be holy, harmless, undefiled. By this religion the whole population is much influenced; though it is by no means presumed that all are truly pious. Family prayer, however, is almost universal: so also is secret prayer morning and evening. About 2,000 have been received into the full communion of the churches, (of which there are eleven,) and after two, three, four, and five years trial of their Christian life; and 8,000 have been baptized, a large proportion of whom are adults, who give evidence of piety, but are to be still longer tried, before admission to the Lord's Supper, and the fellowship of the churches. The communicants almost universally adorn their profession. Messrs. Tyerman and Bennet, the Deputation of the London Society, remarked, after being some time at the Islands, that they had not met with a member of the mission churches, who, for religious knowledge and Christian character, would not be received into the Dissenting churches of England. The Sabbath is most strictly observed. The food for that day is prepared on Saturday. No labour is performed on land; not a canoe is seen on the water; not even fire is lighted in their houses. At sunrise two-thirds of the population attend a prayer-meeting, conducted by the natives. Two other public services, conducted by the missionaries, are also attended during the day. Twenty-eight houses of worship are thus occupied every Lord's day. The word of God is the man of their counsel, the guide of their lives. Their children are brought up in the knowledge of that blessed word. A missionary spirit is wonderfully prevalent. Eighteen natives have gone to

distant islands to carry the knowledge of the Gospel, some of whom went at the peril of their lives; and they have laboured with zeal, ability, and astonishing success. Several thousands have been taught to read, and two churches have been gathered, by means of their labours.

PALESTINE MISSION.

BEYROOT.

The Missionary Herald, for September, contains extracts from letters to the Corresponding Secretary of the American Board of Missions from Messrs. Bird and Goodell. These letters furnish intelligence from the Palestine Mission as late as Feb. 2, 1825. Mr. Bird writes, under date of Jan. 11. Speaking of the Firman of the Grand Signor, forbidding the circulation of the Scriptures, he says—

This remarkable document, which, from the face of it, is seen to apply no less to the Scriptures printed at London by the English, than to those printed at Rome by the Propaganda, and at Venice by the Arminians, is considered, it seems, by the Turkish authorities at the capital, and at other places, as having been intended merely to be a salutary caution to Mussulmans. But whatever may have been its object, its effect has doubtless been, to open a wider door to the opposition of our enemies, and to intimidate many native Christians, who, but for this, would have been disposed to receive and disseminate the word of God. It has drawn forth a circular from the Greek Patriarch, residing at Damascus, the import of which, as near as we can learn, is, to warn his people not to receive our books, nor to send their children to our schools.

So much for the discouraging features of the mission. Perhaps, considering the character of the government, and of the people of various classes, whose prejudices we are daily bound to oppose, it ought to be taken as a special mercy, that these features are not more forbidding—that we are not entirely silenced, or banished from the country. We bless the name of God, that “though persecuted, we are not forsaken.”

Mr. B. then speaks of their studies; for prosecuting which they enjoy many facilities—of their preaching, which is still continued in English, every Sabbath, in the house of the English Consul, whose kind attentions are unremitted—of their conversations, which are a source of considera-

ble satisfaction—and of their schools; in which they have many encouragements, and some pretty severe trials.—After describing two schools, one of which had been destroyed by the Catholic priests, he adds:

But of all the subjects of which we can now speak, relating to the prosperity of the mission, perhaps the most interesting is the school we have been the means of establishing in the city. It commenced in our own house, on the 28th of July last, under the instruction of a native Arab, and consisted of seven pupils. Its increase was rapid. A larger room was necessary, and we hired one in the neighbourhood. By the middle of September, the regular number of scholars was between fifty and sixty.

A thing so novel here as a free school established by strangers, could not fail to attract considerable notice. Many persons of different religious denominations, came to see it merely to make inquiry; others to applaud; and others to contradict. Many listened at the door and went their way; some examined the books; and some, without examination, declared them heretical. One individual, hearing a little boy repeat the second commandment, "Thou shalt not make unto thee any graven image," &c. said it was wicked to teach such things to children—"it was opposed to the church." Another inquired what right we had to come here and set up schools. The instructor replied, "These children were running about the streets in all sorts of mischief; and almost as ignorant as the beasts of the field. No one cared for them. Now these good people have come from a far country to teach them what will make them happy and useful. Are you angry at this? Why did you not establish a school for them yourself?" The man was silenced.

About this time, so much was said to the Greeks by their popish neighbours, for sending their sons to be taught heresy, that four of their most respectable men came to ascertain more fully the nature of the school, and especially what was taught in it. After they had examined the Bibles, Testaments, and Psalms (the only school books,) they pronounced them all good. We then gave them the history of the school, saying, that a few children in our own family and neighbourhood wished to learn to read; that we taught them the alphabet ourselves, and as much more as we were capable of teaching; but as some of them began to require more able instructors than ourselves, our present teacher was engaged to come and instruct them an hour or two each day; that the accessions to the school were such, that soon the teacher needed the whole day for their instruction, and that, at the present time, the number of children was

greater than we had ever expected. "And now, sirs," said we, "is this good or bad?" All replied, "*it is very good*," and appeared much gratified with what they had seen and heard. Soon after this, the school room being still too small, we took, for a trifling rent, a house in the city, sufficiently large to accommodate, not only the school, but also the teacher and his family. Our hopes were quite sanguine that this removal from the suburbs to the town would considerably increase the school.

It was just at this time that the circular of the Greek Patriarch, mentioned in the first extract from Mr. Bird's letter, was issued; and, as might be supposed, occasioned some embarrassment to the school. However, the school survived the shock.

Mr. Goodell had purposed to return to Sidon, where he spent a part of the summer of last year, for the sake of studying the Turkish language, but he was providentially prevented from pursuing this plan, and remained at Beyroot;—an event of which he thus speaks in his letter of Feb. 2:

Had I removed to Sidon, as I thought seriously of doing before engaging my present instructor, I should have met with much interruption, and should perhaps have been obliged to return to Beyroot, in consequence of the war between the princes of mount Lebanon. My situation, in other respects, would have been much less eligible than it is at present; and the worthy man, whom a kind providence seems evidently to have placed in my family for some special benevolent purpose, would, in all probability, have been lost to the church.

Signor Garabet is truly my companion and friend, and, could I but see evidence that his soul was thirsting after God, he would be indeed a brother beloved. His wife, also, possesses three qualities, which are extremely rare in Syria, viz. modesty, silence, and neatness. Mrs. Goodell is teaching her to read Arabic. I do not recollect to have seen a single female in this country, who could read, except those instructed by ourselves. In religious discussions, which we have with those who occasionally visit us, Signor Garabet is very useful. If I tell them that such a thing is contained in the word of God, they will perhaps contradict it, or say it may be so in the English Bible, but it is not in theirs; but if he tells them that it is even so, no one ever disputes it. If I tell them of the wickedness of their spiritual guides, they deny that what I say is true; and seem to ask how I, being a stranger, should dare to make such assertions: but when he repro-

sents the wickedness of their priests in the most glowing colours, and tells of abominations which I never dreamt of, they know that he is perfectly acquainted with the whole system of hypocrisy, bribery, treachery, and falsehood, and shrugging up their shoulders, acknowledge, that many of their religious teachers are indeed men of vile characters. What makes him still more valuable is, that he is very pleasant in his manners, and seldom gives offence.

I have recently commenced giving public religious instruction to the beggars. Nearly a hundred come every Wednesday and Saturday morning for bread. As I dare not admit so many into the house at once, both on account of their disposition to plunder, and on account of the diseases with which many of them are afflicted, I take the Bible under one arm, and a basket of bread under the other, and, with my faithful Archbishop by my side, go out, and stand by the well of water. Many assemble from the neighbouring houses, some to draw water and others to hear what is said. The beggars are all made to sit upon the ground, and to keep silence, while I read a portion of the Holy Scriptures to them, and Signor Garabet addresses them on the subject of religion. After this, we distribute the bread, and send them away in peace. They are literally "the poor, the lame, the halt, and the blind;" and their external appearance is but a faint image of their moral wretchedness.

It will be no matter of surprise, if the priests should hire a band of soldiers to come and disperse the multitude, or should resort to other measures to defeat our benevolent designs. In this country, we have to hope for the best, prepare for the worst, and be as active in inventing good things as our enemies are in inventing evil things.

The only late intelligence respecting Messrs. Fisk and King, is in a letter from Mr. Temple, dated Malta, May 19th. It is as follows:

By a letter from Mr. King, I learn that he is about to leave Syria, with the intention of visiting Constantinople and Greece. He hoped to be at Smyrna by or before the middle of June, where he wished me to send some Greek tracts for him. His letter was dated at Jaffa, whence, about the middle of March, he, together with Mr. Fisk, were on the point of setting off for Jerusalem, not without the expectation of meeting many difficulties in the holy city. The Firman had prevented their doing much in the distribution of the Scriptures, and this induced them to try more earnestly to do good by preaching; but the Roman Catholic priests opposed them with great

violence. This seems to be their hour, and the power of darkness.

MR. LOOMIS'S VISIT TO THE UNCLE OF OBOOKIAH.

Those who have read the life of Obookiah, will be interested in the following account of a visit made to the uncle of that youth, a little more than a year since, by Mr. Loomis, the missionary printer at the Sandwich Islands. It will be remembered that Obookiah's residence was on Owyhee.

Returning from the place of worship, we passed close by the ruins of the Heiau, (temple) where Obookiah once lived, and where he assisted in the cruel rites of heathen idolatry. His uncle, formerly a priest of some celebrity, is still living in a house only a few rods distant from the Heiau. I was introduced to him as a friend of Obookiah. When informed that we had held a religious meeting, he seemed to regret very much that he had not known it in season to attend. Thomas Hopu has spent a considerable time in giving him religious instruction, and he has now, I believe, a pretty good idea of the leading doctrines of the Bible. A dream which he had some time since, gives some reason to suppose that his thoughts have been lately directed, in some measure, to the subject of religion. In this dream, he imagined that he saw and conversed with Obookiah, who assured him that he was unspeakably happy in heaven, and exhorted him to repent of his sins, and listen to the instructions of the missionaries, and become a servant of Jehovah; then they should dwell together in glory.

I spent a considerable time in conversing with him, endeavouring to show him that religion was the all-important thing. Of this he seemed in some degree sensible, and said he would serve none other than Jehovah.

As we were retiring from this interesting visit, Thomas pointed out to me a number of cocoa-nut-trees, which he said were planted by his friend Obookiah. Arriving at the water side, we stepped into our canoe, and pursued our way to the opposite shore, reflecting upon the wonderful dispensations of Providence. I could not but be much affected. I had been visiting the spot where Obookiah once dwelt, and had seen the altar on which he sacrificed to demons, and the man who instructed him in the mysteries of idolatry. From this spot, and these abominable practices, Obookiah is directed, by an unseen hand, to the shores of America, where the light of science and

religion first opens to his view. In that land, he becomes acquainted with "Him, of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph." He is overwhelmed with love and gratitude, and earnestly desires to be sent back to the isles of the sea, that his own countrymen, long enveloped in darkness, may see the light and learn the way of salvation. But Obookiah is not to return. He is seized by the angel of death, commissioned by Him who rules in infinite wisdom, and

departs to the unseen world, resigned to the will of his heavenly Father, but, with his latest breath, interceding for his poor benighted countrymen. Thy prayers, Obookiah, have been heard. The Gospel is proclaimed to thy countrymen, and the half-demolished walls of the Heiau, show that they are no longer regarded as sacred to idols of wood and stone, and that these altars will no longer smoke with the blood of human sacrifices.

Miss. Herald.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of September.

From a friend at Princeton, N. J.	\$3 00	From Aux. Society of Greenwich, N. J. by Alex. Henry, Esq.	6 00
From monthly con. in Brick Church, N. Y.	5 81	From monthly con. in Ref. D. Church at Philadelphia, by do.	5 00
From G. H. Griffith, Agent,	57 00	From monthly con. in Rev. Mr. Helfenstein's Church in do.	12 00
From Aux. Female Miss. Soc. of Bedford, Westchester county, N. Y.	27 00	From monthly con. in 8th Presbyterian church, do.	12 00
From Northern Missionary Society, by Christian Miller, Esq. Tr.	400 00	From a friend, collected in a late journey,	3 00
From Samuel Wells, of Saugerties, Ulster county, to constitute himself a life member	30 00	From a female friend, 3d payment for Chas. Saml. Stewart, at Union,	12 00
From monthly con. in Brick Church, N. Y.	9 84	From Aux. Soc. at Pittsgrove, N. J. by Robt. Ralston, Esq.	6 00
From scholars in the Sabbath School at Saratoga Springs, under the care of H. F. Leavitt, for the education of an Indian boy at Mackinaw, to be named "Fayette Shepherd," first payment,	12 00	Trinkets sold,	8 50
From male teachers in the same school, for educating an Indian boy at the same station, to be called "William Chester," first payment,	12 00	From sundry individuals in Goshen co. N. Y.	12 86
From Female members of the Presb. Church at Saratoga Springs, for educating an Indian boy at the same station, to be called "Harvey F. Leavitt," first payment,	12 00	From Rev. Chas. Cummin, to constitute Mrs. Sarah L. Cummin life member,	30 00
From monthly concert of the same Church, at the same place,	26 10	From Miss Mary G. Cummin, 9 years old, the fleece of a lamb,	1 00
From Mrs. Saml. D. Morfud, Newtown, N. J. for educating Joseph L. Shafer, at Cataraugus, 2d payment	12 00	From Weston co. N. Y. to educate an Indian youth at Tuscarora, named Thos. Grier,	12 00
From do., collected at Presbyterian Church at Newtown, N. J.	8 57	From monthly con. at Weston, by Dav. H. Stanson,	4 38
From Arthur Tappan, Esq. donation,	500 00	From Miss Mary H. Thomas, \$1; Miss Caroline, 10 years old, 50 cts.; J. Hanford, 4 years old, 6 1-4	1 56 1-4
From Miss N. Pruy, Hoosack, N. J.	1 00	From sundry individuals in part payment of life membership,	31 19 3-4
From monthly concert at Montville, N. J. by J. F. Morris,	1 38	By Ang. Bayley, Agent,	100 00
From Bedford Missionary Society, Va. by Rev. Michael Graham,	50 00	From monthly con. in Ref. D. Church at Coxsackie, by G. R. Livingston,	17 79
From monthly concert at Rev. Mr. Phillips's, N. Y. by A. McClure,	11 16	From monthly con. in Presb. Church at Owego, by Elisha Coit,	6 00
From monthly concert in Cedar-street Church, N. Y. by Z. Lewis, Esq.	5 75	From Miss Elizabeth Riggs, of Rahway, N. J. for educating an Indian child, 3d payment,	12 00
From Rev. Charles C. Beatty, of Steubenville, Ohio, to educate an Indian child at Seneca, named "Lydia Moore," 1st payment,	12 00	From Flatbush Aux. Society, by Jacob Duryea,	23 79
From Rev. G. H. Griffith, Agent,	100 00	From Jane Telfair, donation, by Robt. Ralston,	5 00
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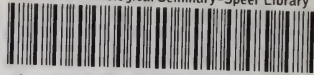


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